English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

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Clarification of the meaning of the phrase "La Illaha Illa Allah"

All praise be to Allah Alone. May peace and blessings be upon the Prophet, his family, Companions, and those who followed his example and guidance until the Day of Judgment.

O brothers in Islam! The committee which undertakes organizing the seminars and lectures in this country decided that the speech should discuss the clarification of the meaning of the phrase "La ilaha illa Allah (there is no deity but Allah)". Indeed, this phrase is the root of religion and the primary concern of Islam. A Muslim is distinguished from the Kafir (disbeliever) according to the application of the meaning of this phrase. Allah (Exalted be He) has revealed the Books and sent the Messengers for this purpose. He has created humans and Jinn (creatures created from fire) only to worship Him Alone with no partners and this is the real purpose of their creation. The Messengers are all sent to people with this message of Tawhid (belief in the Oneness of Allah/ monotheism) and books were revealed to clarify this message and the whole creation, whether humans or jinn, are created to understand this meaning and live accordingly. Our father Adam (peace be upon him) called to this meaning; he and his offspring until the era of Nuh called to this principle. When the people of Nuh committed Shirk, Allah (Exalted be He) sent Nuh to call them to Tawhid. In this regard, Allah (Exalted be He) says:﴾ "O my people! Worship Allâh! You have no other Ilâh (God) but Him. ﴿

Similarly, Hud, Salih, Ibrahim, Lut, Shu`ayb and the other messengers (may Allah be pleased with them all) called their people to Tawhid and to be devoted to Allah (Exalted be He) and to abandon worshipping anyone other than Him. Our Prophet Muhammad (peace be upon him), the last and the seal of them, was also sent to do the same. He told them to say what is stated in Allah's saying (Exalted be He),﴾ O people! Say: There is no god but Allah so that you will be successful. ﴿and he ordered them to worship Allah sincerely and abstain from the prohibitions that include committing Shirk and worshipping idols, icons, trees, rocks and other things worshipped by their fathers and ancestors. However, the Mushrikun denounced this call and said what is stated in Allah's saying (Exalted be He),﴾ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴿They were accustomed to worshipping idols, pious people, trees, and so on, making vows for them, slaughtering animals for their sake, and asking them to fulfill their needs and relieve their hardship.

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They denounce this phrase as it contradicts their forefathers worshipping anything other than Allah (Exalted be He).

Allah (may He be Praised) says in Surah Al-Safat,﴾ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴿﴾ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴿Owing to their misguidance, ignorance, and pride, they labeled the Prophet (peace be upon him) as a mad poet, even though they knew very well that he is the wisest and the most truthful and faithful. This is because they ignorantly, wrongfully, and falsely wanted to confuse people. Whoever does not verify and act according to this phrase is not a Muslim. It is obligatory upon a Muslim to believe in Tawhid and dedicate his worship to Allah alone in all forms of worship such as Salah, Sawm (fast), making Du`a', and vows, slaughtering animals, and seeking help. He should be sure that Allah alone is worthy of worship and anything or anyone other than Him including the prophets, the angels, pious people, idols, jinn, trees, or the like do not deserve to be worshipped. `Ibadah is the right of Allah alone, that is why He (Glorified and Exalted be He) says,﴾ And your Lord has decreed that you worship none but Him. ﴿It means that Allah (Exalted be He) has commanded to worship none but Him. This denotes that there is none worthy of worship but Allah. At the same time, it negates that any act of worship should be offered to anyone but Allah (Exalted be He). It also affirms that Allah Alone, with no partner, deserves all forms of worship.

The qualities of deism ascribed to anything or anyone other than Allah are false. Allah (Glorified and Exalted be He) says,﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿Allah Alone is worthy of being worshipped without associating partners with Him. Performing worship to other than Allah is false, as Allah (Exalted be He) says,﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿He (may He be Praised) says in Surah Al-Fatihah

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which is the best Surah in the Qur'an,﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾Allah (Exalted be He) has commanded the believers to say,﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾i.e. we worship You Alone and seek Your help alone. Allah (Glorified and Exalted be He) says,﴿ Worship Allâh and join none with Him (in worship) ﴾and﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾He (Glorified and Exalted be He) also says,﴿ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴾and﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾There are many Ayahs indicating that Allah (may He be Praised) is worthy to be worshipped and that no part of creation may be worshipped. This is the implication and explanation of the phrase "La Illaha Illa Allah".

It is well-known that there are people who worship things other than Allah. [For example,] idols, Pharaohs, angels, messengers, and pious people were worshipped other than Allah (Exalted be He). This act contradicts the truth as Allah Alone deserves to be worshipped.

As mentioned above, this phrase negates that any act of worship should be offered to anyone but Allah (Exalted be He). It also affirms that Allah Alone, with no partner, deserves all forms of worship. Relating the situation of Ibrahim (peace be upon him) when he rejected his father's and people's worship of idols, Allah (Exalted be He) says,﴿ Verily, I am innocent of what you worship ﴾﴿ "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me." ﴾﴿ And he made it [i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring, (True Monotheism) ﴾and

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﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾This is the attitude of all messengers because of His saying﴿ Indeed, there has been an excellent example for you in Ibrâhîm (Abraham) and those with him ﴾refers to all messengers whose call was not different. They all disavow the act of worshipping other than Allah as well as the people who are worshipped other than Allah and accepted and called to this. The believer has to disavow those persons and denounce this act and to worship Allah who alone is worthy of this act. Allah (Exalted be He) tells us in the previous Ayah about Ibrahim, who disowned his father's and people's worship saying,﴿ Verily, I am innocent of what you worship ﴾﴿ Except Him (i.e. I worship none but Allâh Alone) Who did create me ﴾Allah (Exalted be He) is the One Who created him and all others. All deities apart from Him should be denied. Allah Alone, the Creator, and Provider should be worshipped with no partner or associate. The phrase 'La ilaha illallah' implies declaring disavowal and denunciation of worshipping anything other than Allah and believing that Allah Alone is worthy of worship. Allah (Glorified and Exalted be He) says,﴿ Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower. ﴾

i.e. denounce and disown of worship of Taghut. Taghut (false gods) refers to all things worshipped besides Allah (Exalted be He) including idols, trees, stones and planets. Taghut also applies to any human being who accepts to be worshipped instead of Allah such as Pharaoh and Namrud. Satan and devils are called Taghut, because they call to Shirk.

As for those worshipped besides Allah but they did not accept this `Ibadah such as angels, prophets and righteous people, they are not Taghut. Taghut is Satan who tempts jinn and mankind to worship them.

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Messengers, prophets, angels, and all righteous people would never accept to be worshipped instead of Allah (Exalted be He). Indeed, they denounced and forbade that and showed that Allah Alone is worthy of worship. He (Glorified and Exalted be He) says,﴿ Whoever disbelieves in Tâghût ﴾i.e. denounces and disowns worshipping anyone other than Allah and highlights the falsehood of this act.

﴿ and believes in Allâh ﴾i.e. believes that Allah Alone is the only One Who is worthy of worship. He is the Truth and Well-Aware of people's affairs and Guarantor of interests, the Lord of mankind and Jinn, Lord of everything and Possessor of everything, the Owner, the Powerful, the Omniscient, the Omnipotent, His knowledge encompasses everywhere, and He is above the Throne and the heavens.

Iman (faith) is not complete without denouncing and declaring disavowal of the act of worshipping anything other than Allah (Exalted be He). The believer should adhere to faith that Allah is worthy of worship. This is stressed by His saying in Surah Al-Hajj,﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾Allah also says in Surah Luqman,

﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾This Ayah stresses the meaning conveyed in the previous ones in which Allah (Exalted be He) says,﴿ O mankind! Worship your Lord (Allâh) ﴾and﴿ Worship Allâh and join none with Him (in worship) ﴾and﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾and the others Ayahs to this effect.

Moreover, Ibn `Abbas (may Allah be pleased with him) stated that during the era of Adam and for ten centuries after him, people believed in Tawhid. However, the people of Nuh committed Shirk when they worshipped Wadd, Suwa', Yaghuth, Ya'uq, and Nasr (names of some idols) as Allah (Exalted be He) states in Surah Nuh. Allah (Exalted be He) sent Prophet Nuh (peace be upon him) to call them to Tawhid and to warn them against

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Allah's punishment. Yet, the believers are a minority and the rest continued in their delusion, misguidance, and disbelief due to their arrogance. What did Allah do with them?

They were ruined by the flood as stated in the Qur'an. The flood covered the ground and reached the tops of mountains. The disbelievers who disobeyed Nuh were drowned and only the believers who were with Nuh in the ship were saved. Allah (may He be Praised) says,﴾ Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the `Alamîn (mankind, jinn and all that exists). ﴿This was their rapid punishment in the worldly life. Additionally, they will be punished on the Day of Resurrection by dwelling in Hellfire from which we ask Allah for safety

Afterwards, Hud was sent to the people of `Ad who followed the same approach of the people of Nuh. Their stubbornness led them to disbelief and misguidance. Allah (may He be Exalled) punished them by a wind destroying all of them except a few persons who obeyed Hud.

Similarly, the people of Thamud who followed the same way of the people of Nuh and Hud were punished. They disobeyed the messengers and denounced the truth arrogantly. All of them except those persons who believed Prophet Salih (peace be upon him) were destroyed by the Sayhah (loud cry) and a severe tremor.

They were succeeded by other nations such as the people of Ibrahim, Lut, Shu`ayb, Ya`qub, Ishaq, Yusuf, Musa, Harun, Dawud, Sulayman, and other prophets who called people to believe in Tawhid as Allah (Exalted be He) has ordered them to do so. Allah (Exalted be He) says,﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah (Exalted be He) also says:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿All the messengers did their duties, conveyed the message, and fulfilled the trust. They explained to people

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the meaning of this phrase and the obligation of sincerely worshipping Allah Alone. They showed that nothing of trees, stones, idols, Jinn, planets, and other creations is worthy of worship and that Allah Alone deserves to be worshipped.

When Pharaoh showed stubbornness towards Musa, wronged and intended to kill him, Allah (Glorified and Exalted be He) drove him to the sea and made him and his army drown. This was their rapid punishment in the worldly life and they will be punished later by Hellfire from which we ask Allah (Exalted be He) to save us.

Our Prophet (peace be upon him) called people to worship Allah and gave the believers glad tidings of Paradise and warned the disbelievers about Hellfire. It is only a tiny minority of people who believed him in Makkah. Owing to the suffering he and his Sahabah experienced, Allah (Exalted be He) ordered him to emigrate to Madinah. He and the believers did. Hence, Madinah became the center of emigration and the first capital of the Muslims. Islam, the religion of Allah, has spread there and Jihad was established after the severe harm the Prophet (peace be upon him) and the believers experienced from the people of Quraysh and others while they were in Makkah.

They endured all this for the sake of spreading the meaning of this word: "La Illaha Illa Allah". The messengers, including our Last Prophet (peace be upon him), called people to this principle to believe in what it implied. They also called them to deny and denounce the deities they worshipped beside Allah and to worship Him Alone sincerely. Yet, the Mushrikun rejected this call saying that they followed the approach of their ancestors. In this regard, Allah (Exalted be He) says,﴾ We found our fathers following a certain way and religion, and we will indeed follow their footsteps. ﴿

The Arabs to whom the Prophet (peace be upon him) was sent followed their ancestors' approach of misguidance, disbelief, and stubbornness. For thirteen years,

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while he was in Makkah, our Prophet (peace be upon him) called them to worship Allah Alone and abandon the act of Shirk. Yet, it is only a small minority of people who believed in him. After the emigration to Madinah the pagans - with the help of the Arab disbelievers - fought him in many battles, because of their disbelief, misguidance, and stubbornness. Among these battles were the wars of Badr, Uhud, and Al-Ahzab in which Allah supported him and the believers. The enemies of Allah (Exalted be He) were defeated on the Day of Badr. On the day of Uhud, the Muslims were tested as they were wounded and killed due to the reasons stated in the Noble Qur'an.

In the battle of Al-Ahzab between the Prophet (peace be upon him) and the disbelievers, Allah supported the

Muslims and made them victorious over His enemies. The disbelievers returned home disappointed.

Afterwards, in the sixth year after Hijrah the battle of Hudaybiyah occurred. The Prophet (peace be upon him) signed a peace treaty with the people of Makkah in order to let people feel safe and have time to exchange ideas and reflect upon the Guiding Mission of the Prophet. Yet, Quraysh violated the terms of the treaty. The Prophet (peace be upon him) invaded them in the eighth year after Hijrah and liberated Makkah and people entered into the religion of Allah in multitudes.

Islam, the great religion, requires the Muslims to be patient and sincere to Allah (Exalted be He). They have to believe in Allah (Exalted be He) and His messengers and apply the obligations and abandon the prohibitions. The religion of Allah, with which the messengers including His Messenger Muhammad (peace be upon him) were sent and the Divine Books were revealed, implies worshipping Allah Alone, believing in His Messenger Muhammad (peace be upon him), and adhering to Shari`ah through words, actions, and belief. It should be noted that the basic principle of this religion is testifying that there is no deity but Allah. All Messengers from Nuh to Muhammad (peace be upon him) were sent to call to this principle. Islam is not acceptable unless you act upon this principle in word, action and belief.

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A Muslim has to utter the phrase "La Illaha Illa Allah" with his/her tongue while their heart believes in it and their deeds reflect its implications. We should worship Allah sincerely, devote this act to Him Alone and disown worshipping anything else. Together with this, we should testify that Muhammad (peace be upon him) is the Messenger of Allah and believe in all the messengers, starting from Nuh through Muhammad (peace be upon him) who were sent to call to Tawhid. The people to whom Nuh (peace be upon him) was sent must testify that there is no deity but Allah and that Nuh is Allah's Messenger.

This is true with Hud, Salih, and other messengers. No person's declaration of Islam is valid unless he believes in Tawhid and that the Messenger sent to them is Allah's Messenger. Every Muslim should believe in Prophet `Isa, the last prophet sent to the Children of Israel, and the one before Muhammad (peace be upon him). However, when the Jews denied what `Isa said, they became disbelievers.

Similarly, everyone has to believe in Muhammad (peace be upon him), the seal of the prophets, in order to embrace Islam. Together with worshipping Allah Alone and believing that there is no deity worthy of worship but Allah, Muslims have to believe in His Messenger Muhammad (peace be upon him) and that he is the Seal of prophets, after whom there is no prophet. Prophet Muhammad (peace be upon him) taught his nation this and Allah's Book has asserted it also. Allah (Exalted be He) says,﴾ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets ﴿

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It is obligatory to believe in all the prophets and that Muhammad (peace be upon him) is the last of them. When Jibril (Gibrael) asked the Prophet (peace be upon him) what Iman is, he said,﴾ To believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in Divine destiny whether good or bad. ﴿

It is also necessary to believe that there is no deity but Allah and that Muhammad is the Messenger of Allah and to believe in the prophets and messengers, the angels, the Divine Books sent down to the prophets and messengers, the Last Day, and Predestination; either good or bad. We should also believe in resurrection after death, Paradise, Hellfire, and that all these events are true. However, the main principle is worshipping Allah Alone and the belief that He alone is worthy of worship.

Realization that there is no deity but Allah and that Muhammad is the Messenger of Allah is the basic element to embrace Islam and be firm in this religion, enter Paradise and escape Hellfire, and be one of the followers of Prophet Muhammad (peace be upon him) who are given the glad tidings of entering Paradise and receiving honor.

The testimony that there is no deity but Allah can be realized through worshipping Allah alone and dedicating this act to Him and believing in all that He and His Messenger said concerning Paradise, Hellfire, the Divine Books, the messengers, the Last Day and Predestination; either good or bad.

Verifying the second part, namely, that Muhammad is Allah's Messenger can be realized through believing him and that he is the servant and Messenger of Allah sent to all; mankind and Jinn, to call them to Tawhid. It is also necessary to follow what he brought and to believe in all the preceding messengers and prophets. It is also obligatory to believe in and abide by the Shari`ah established by Almighty Allah and delivered by His Messenger Muhammad (peace be upon him) including Salah, Sawm, Zakah, Hajj, Jihad, and and so on.

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When the Prophet (peace be upon him) was asked about the deed that may lead the person to Paradise and save him Hellfire, he (peace be upon him) advised to testify that there is no deity but Allah and that Muhammad is Allah's Messenger. Sometimes, he preached: Worship Allah Alone with no partner or associate. The two expressions are synonymous.

It is reported on the authority of Abu Hurayrah that when Jibril asked the Prophet (peace be upon him),﴾ O Prophet of Allah! Tell me about Islam." He said, "Islam means that you worship Allah alone and associate nothing with Him." ﴿It is

also reported that `Umar (may Allah be pleased with him) said,﴾ Al-Islam is to bear witness that there is none worthy of worship (in truth) but Allah and that Muhammad is the messenger of Allah. ﴿This report explains the aforementioned one: To testify that there is no deity but Allah implies that you single out Allah Alone for worship. This is the essence of worshipping Allah alone and believing in His Messenger (peace be upon him).

﴾ A man came and said, "O Prophet of Allah, guide me to an act that if I do it, I will enter Jannah (Paradise) and be saved from Hellfire." He (peace be upon him) said, "Worship Allah and do not associate any partners with Him." Then he said, "and perform Salah..." ﴿until the end of the report.

Allah (Exalted be He) also says:﴾ So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin ﴿i.e. we should know that Allah Alone has the right to be worshipped and that none is worthy of worship for He is the true deity.

When the Mushrikun denounced this truth, its meaning was emphasized. They denied it because they knew that this leads to nullification of their deities and declaring their misguidance. Allah (Exalted be He) says,﴾ Has he made the âlihah (gods) (all) into One Ilâh (God — Allâh). ﴿Allah (Exalted be He) says about them,﴾ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴿﴾ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴿They knew that their deities would thereby be nullified and be rendered unfit

to be worshipped. They knew that the true deity is Allah Alone and that what they worship of idols, trees, stones, the dead, Jinn and so on, are false. So, they denied this truth.

No creation can harm or benefit as they are all possessed by and under the control of Allah (Exalted be He) and are not fit to be worshipped. Allah, the Creator of everything, says,﴾ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴿Allah (Exalted be He) also says:﴾ Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things. ﴿

Every believing Mukallaf (person meeting the conditions to be held legally accountable for their actions), whether a human or Jinn, is obliged to reflect and care about this matter so that everything is clear to him. This is because the main principle of religion is worshipping Allah Alone. In addition to testifying that there is none worthy of worship but Allah, you should believe in all the messengers and their seal, Muhammad (peace be upon him), the angels, Allah's Books, the Last Day, Predestination; either good or bad, and all that Allah (Exalted be He) and His Messenger (peace be upon him) told us about.

As stated earlier, all the aforementioned things must be achieved to embrace Islam. Many people think, out of evident ignorance, that just saying that there is no deity but Allah and that Muhammad is Allah's Messenger would suffice even if they commit any sin. It is not just a matter of uttering some words; rather, you should realize the meanings of this phrase through acting upon it. It is useless to testify that there is no deity but Allah while you commit Shirk and worship other than Him. Here is an example: 'Abdullah ibn Ubayy ibn Salul, the chief of hypocrites, uttered these words, but he will be in the lowest part of Hellfire on the Day of Resurrection as Allah (Glorified and Exalted be He) says,

﴾ Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. ﴿They deserve this punishment because they uttered these words with their tongue, while they entertain disbelief and act contrary to this testimony. Uttering them with the tongue was of no avail.

Similarly, whoever among the Jews, Christians and those who worship idols says it only by the tongue he will be punished the same way unless he believes the meaning of this phrase, worship Allah Alone, and adhere to His Laws.

Similarly, the followers of Musaylimah Al-Kadhdhab, Al-Aswad Al-`Ansiy, and Al-Mukhtar ibn Abu `Ubayd Al-Thaqafy and others, who claim to beprophets, while saying that there is no deity but Allah and that Muhammad is Allah's Messenger are disbelievers and their faith is void. They believed the persons who claimed that they are prophets after Muhammad (peace be upon him). In doing so, they do not believe Allah's saying (Exalted be He),﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴿Muhammad (peace be upon him) is the last and the seal of the prophets. So, anyone who claims, after the Prophet's death, that he is a prophet or messenger or believes this claim becomes a misguided disbeliever. This applies also to the followers of Musaylimah in Al-Yamamah, Al-Aswad Al-`Ansy in Yemen, and Al-Mukhtar in Iraq and others. They believed those liars who claimed prophethood, so they are considered disbelievers and deserve to be killed.

Anyone who claims that he is a prophet becomes a disbeliever, because he claims unjustified status and tells lies about Allah (Exalted be He) and his case is worse if he claims that he has the status of Al-Uluhiyyah (Allah's Exclusive Right to be worshipped) and gives himself the right to be worshipped other than Allah. Undoubtedly, this act is the utmost of misguidance and disbelief.

Whoever does an act of worship for other than Allah (Exalted be He), supports whoever does so, and fights whoever does not do so reaches the utmost of misguidance and disbelief.

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Whoever testifies, after the Prophet's death, that any created being is a prophet, is a misguided disbeliever. No Iman is valid unless the person testifies, through utterance, deeds, and belief that there is no deity but Allah, Who is worthy of worship, and that Muhammad is Allah's Messenger. The person should also believe all the preceding prophets and testify that they conveyed the message.

Afterwards, the servant is obliged to carry out the commands and prohibitions prescribed by Allah. He will not be a true Muslim unless he devotes acts of worship to Allah Alone and believes in the implications of the phrase "La Ilaha Illa Allah". He has to believe in Allah's Messenger and in the prophets preceding him and to believe that they conveyed the message and fulfilled the trust. As stated earlier, many ignorant people think that if they utter the two Shahadah, they become true Muslims even if they worship the prophets, idols, or the dead. This is utmost ignorance, evil, and misguidance. It is obligatory to act upon the implications of the Shahadah, to be firm in religion and not to act contrary to this through utterance, deeds, and beliefs. In Surah Fussilat Allah (Exalted be He) says,﴿ Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! ﴾﴿ We have been your friends in the life of this world and are (so) in the Hereafter. ﴾

i.e. they said that our Lord is Allah and then showed steadfastness in this belief, worshipped, obeyed Him, followed His commands and abandoned His prohibitions. The result is that they will win Paradise and honor in the Hereafter. In another Ayah in Surah Al-Ahqaf, Allah (Exalted be He) says,﴿ Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve. ﴾﴿ Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do. ﴾

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O servant of Allah, comprehend and consider this matter carefully. Islam is not valid unless the person testifies that there is no deity but Allah through words, actions and belief and that Muhammad (peace be upon him) is Allah's Messenger through words, actions, and belief, and believes in all that Allah (Exalted be He) and His Messenger (peace be upon him) said about what was and what will be. The next thing is doing the Islam obligations such as Salah, Zakah, Sawm and so on.

The sane person should not be deceived by the callers to falsehood and Shirk who supplicate created beings other than Allah and worship them beside Him. They claim that they are believers as they testified through their tongues that there is no deity but Allah. Yet, their misleading sayings and deeds oppose this Shahadah which is corrupted by committing Shirk and worshipping other than Him. Therefore, their lives and properties are not guaranteed protection.It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said,﴿ I have been commanded to fight against people till they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Prayer, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah. ﴾

Thus, the Prophet (peace be upon him) clarified the necessity of doing these things.

It is reported on the authority of Tariq Ibn Ashyam Al-Ashja`y (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ Whoever professes that there is none worthy of worship (in truth) but Allah and rejects everything which the people worship beside Allah, his property and blood become inviolable and all their affairs rest with Allah. ﴾Another narration reads,﴿ Whoever professes that there is none worthy of worship (in truth) but Allah and rejects everything which the people worship beside Allah, his property and blood become inviolable... ﴾(Related by Imam Muslim in his Sahih)

Thus, the Prophet (peace be upon him) pointed out in these two Hadith and others that it is obligatory to believe in Tawhid

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and worship Allah sincerely. It is incumbent upon Muslims to deny and disown the worship of other than Allah (Exalted be He). Besides, we have to utter the two Shahadah, observe Salah and perform the remaining obligations of Islam. Indeed, this is the religion of Islam and the opposite is disbelief in Allah (Glorified and Exalted be He).

You should adhere to this principle by worshipping Allah (Exalted be He) sincerely wherever you are along with doing the obligations prescribed by Him and abstaining from His prohibitions. By doing this, you deserve the reward and honor given by Allah in the worldly life and in the Hereafter. Allah (Glorified and Exalted be He) says,﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾This Ayah indicates the wisdom behind creating mankind and Jinn, that is to worship Allah Alone. They are not created in vain; rather, they are created for an important task. They should worship Allah (Exalted be He) with no partner or associate and devote acts of worship such as making Du`a' and vows, slaughtering animals, performing Salah and Sawm, showing fear and hope, and so on, to Him Alone. The messengers were sent to show people these things. Allah (Glorified and Exalted be He) says,﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾

Whoever does one of the acts that nullify Islam contradicts the implications of Shahadah. It is only beneficial for the persons who act upon it. They devoted acts of worship to Allah Alone and abandoned associating

partners with Him. They are steadfast in obeying Allah's commands and abstaining from His prohibitions and never did any act that nullifies Islam.

Consequently, they deserve the honor granted by Allah, and will attain Paradise and escape Hellfire.

This Shahadah becomes useless for a person who does any act or word that nullifies Islam, even if he utters it a thousand times per hour. For example, if he testifies that there is no deity but Allah and that Muhammad is Allah's Messenger and does many acts of worship such as Salah,

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Sawm and hajj, while he said that Musaylimah Al-Kadhdhab who claimed during the lifetime of the Prophet and his Sahabah that he is a prophet, tells the truth. In this way, he becomes a disbeliever and his good deeds are fruitless. Similarly, if he said that Al-Mukhtar ibn Abu `Ubayd Al-Thaqafy who claimed prophethood in Iraq is a truthful prophet and that his killers were wrong, or said that Al-Aswad Al-`Ansy who claimed prophethood in Yemen that he told the truth, he becomes a disbeliever, even if he testifies that there is no deity but Allah a thousand times.

Likewise, if he utters the Shahadah and in the meantime worships Al-Badawy, Al-Husayn, Ibn `Ulwan, or Al-`Aydarus or even the Prophet (peace be upon him), Ibn `Abbas (may Allah be pleased with them) or Shaykh `Abdul-Qadir Al-Jilany or others and he supplicates, seeks help from and makes vows to them, his Shahadah becomes useless. He becomes a misguided disbeliever as he does acts that nullify the implications of the Shahadah.

If he utters the Shahadah and performs Salah and Sawm but in the meantime he curses the Prophet (peace be upon him) or speaks badly about him, or claims that he did not convey the message perfectly or neglected this task, he becomes a disbeliever. A person's Islam is nullified due to these nullifications. For this reason, the scholars dedicated a chapter in their books, which explains the ruling on the apostate who turns to disbelief after Islam. This chapter discusses different kinds of acts that nullify Islam as we stated earlier.

Likewise, if he utters the Shahadah while denying the obligation of the acts of worship such as Salah, Sawm, Zakah, or Hajj (even in case of capability), he becomes a disbeliever according to Ijma` (consensus of scholars). In this case, his good deeds including the utterance of Shahadah, Salah,

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or Sawm are fruitless. The person who observes Salah and Sawm and worships Allah becomes a disbeliever according to (Ijma) and his Islam is nullified when he says that Zina (premarital sexual intercourse and/or adultery) or any other unanimously agreed forbidden act is lawful. His making Zina lawful means that he belies Allah (Exalted be He) Who prohibited this act in His saying,﴿ And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him). ﴾

The same applies if such a person said that Khamr (intoxicant) or gambling is lawful. He is a disbeliever even if he utters the Shahadah because he belies Allah (Exalted be He) Who says,﴿ O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. ﴾Yet, if he said so out of ignorance of the Islamic ruling on these acts, because he resides in a place that is far away from the Muslims, the ruling should be explained to him provided with the evidence from Shari`ah. If he is persistent that Zina, Khamr, or the other unanimously agreed forbidden things are lawful, he becomes a disbeliever according to Ijma`.

The objective is to let him know that embracing Islam and uttering the two Shahadah can not suffice for his life and property to be guaranteed protection, if he does anything that nullifies Islam.

Likewise, if a person observes Salah and Sawm, worships Allah (Exalted be He), and utters the Shahadah a thousand times in every sitting but in the meantime he says that it is permissible to have intercourse with his mother, daughter, or sister - he apostatizes and becomes a disbeliever according to Ijma`. He makes lawful the act prohibited by Allah- according to the Ijma` and religious texts.

This is also applies to the situation where he belies any prophet. When he testifies that Muhammad is Allah's Messenger (peace be upon him) and believes in him and in Tawhid, but in the meantime he says that `Isa ibn Mariam, Musa, Harun, Dawud,

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Suleiman, Nuh, Hud, Salih, or other humans whose prophethood is stressed in the Qur'an is not a prophet or curses any of them, he becomes a disbeliever according to Ijma`. His good deeds including the utterance of Shahadah, Salah, and Sawm are fruitless because he belies Allah (Exalted be He) and His Messenger (peace be upon him) and defames Allah's messengers. Similarly, if he does all obligations prescribed by Allah such as believing in Tawhid, Salah, and Sawm but he says that Zakah is optional, not obligatory, he becomes a disbeliever according to Ijma`. Hence, he is worthy of killing, because he opposes Allah's saying,﴿ and perform As-Salât (Iqâmat-as-Salât), and give Zakât. ﴾and the texts driven from the Sunnah, which indicate that Zakah is one of the obligations and pillars of Islam.

Furthermore, if he abandons Salah, he becomes a disbeliever according to the preponderant view, even if he acknowledges that it is obligatory. The Prophet (peace be upon him) said,﴿ The covenant between us and them is

prayer, so if anyone abandons it he has become a disbeliever. ❳(Related by Imam Ahmad in his Musnad, and by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through an authentic Isnad).The Prophet (peace be upon him) also said,❲ What lies between a man and disbelief is the abandonment of Salah. ❳(Related by Imam Muslim in his Sahih).

There are many Ayahs and Hadith indicating that the one who abandons Salah becomes a disbeliever. For more details, see the chapter 'the ruling on the apostate' to know the many acts that nullify one's Islam.

Thus, the believer has sure knowledge about this religion whose basic principle is the two Shahadah. He should also know that there is no valid Islam or Iman unless he believes in them (i.e. two Shahadah) and in all that Allah's Messenger (peace be upon him) brought. It is obligatory to adhere and believe in all what Allah (Exalted be He) and His Messenger (peace be upon him) said

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including the obligations and prohibitions.

This matter is explained in the books and unanimously agreed upon by the scholars. So, you should take care no to be deluded by the sayings of the ignorant misleading people who worship the occupants of the graves or anything other than Allah. Those persons whose efforts have been wasted in this life claim that they are believers, because they utter the two Shahadah. It should be noted that these two Shahadah are nullified when they do any act that nullifies Islam.

The person who utters the two Shahadah and performs acts of worship, such as Salah and Sawm but in the meantime believes that there is no Paradise or Hellfire, becomes disbeliever according to Ijma`.

Similarly, if they deny Paradise, Hellfire, the Balance, the Day of Resurrection, or the Last Day, they apostatize and become misguided disbelievers according to Ijma`, even if they do the acts of worship and claim that they abandon Shirk and believe in Tawhid.

They also become disbelievers if they say that Allah (Exalted be He) does not know Ghayb (the Unseen) or does not know the things as they are. They slander and belie Allah's saying (Exalted be He),❲ Verily, Allâh is the All-Knower of everything. ❳and the other Ayahs which convey the same meaning. It is worth mentioning that uttering the two Shahadah which is the basic pillar of religion

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does not provide protection for the person, if they do any act that nullifies Islam. They have to believe in Allah, angels, His Books, His Messengers and the Last Day and the Predestination, whether good or evil.

Additionally, they have to fulfill the obligations prescribed by Allah and abstain from His prohibitions. The one who does any act that nullifies Islam apostatizes and becomes a disbeliever and his utterance of Shahadah is nullified. When they commit sinful acts other than Shirk, such as drinking the Khamr and committing Zina while they acknowledge these are prohibited, their faith is not complete but they are not disbelievers. Such sinners will be in danger if they die in this state without performing Tawbah (repentance to Allah). They will be punished and stay in Hellfire for a period of time decreed according to Allah's Will. They will not abide in it eternally due to their belief in Tawhid but their faith is weak, because of their major sin from which they did not perform Tawbah before death.

There are two types of violation of Allah's Command:

A type that leads the person to apostatize and become a disbeliever. The nullifications of Islam we mentioned earlier come under this type.

A second type that leads to weakness of faith but the person's Islam is not nullified. The major sins such as committing Zina, drinking Khamr, dealing with Riba, being undutiful to the parents and the like come under this type. The person who commits any of these sins and dies without performing Tawbah from them will be in danger and be punished by Allah. If He wills, He will torture him and if He wills, He will forgive him. Allah (Glorified and Exalted be He) says,❲ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ❳This is because

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the person who commits them is not a disbeliever and does not consider them lawful. Yet, he knows that they are prohibited but he may be overtaken by desire or Satan. However, if he considers Zina, Khamr, Riba, or any of the major sins lawful, he becomes a disbeliever as stated above. All Muslims have to be careful and have deep insight about these matters. This view is affirmed by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), the Sahabah and their followers in righteousness.

May Allah grant all of us success to be firm in His religion, bestow on us good understanding of the religion, protect us from the evils within ourselves and from our misdeeds for He is All-Hearer, Ever Near. May peace and blessings be upon His servant and Messenger Muhammad, his family, and Companions and those who followed him rightfully until the Day of Resurrection!

Important questions relevant to `Aqidah

When will a Muslim be excused?

Q 1: Will a Muslim be excused when doing acts of Shirk such as offering a sacrifice for or making a vow for anything other than Allah out of ignorance?

A: There are two categories of acts: First: Acts are excused when done ignorantly. Second: Acts not excused when done ignorantly.

If the doer lives among the Muslims and commits acts of Shirk, worshipping anything other than Allah, he will not be excused, for he is negligent in knowing and understanding his religion. His excuses for worshipping anything such as the dead, trees, stones, and idols other than Allah are not acceptable because of his negligence. Allah (may He be Praised) says,﴾ But those who disbelieve turn away from that whereof they are warned. ﴿When the Prophet (peace be upon him) sought Allah's permission to ask His forgiveness for his mother who died in Jahiliyyah (pre-Islamic time of ignorance), he was not permitted to do so as she died believing in her tribe's faith (worship of idols). The Prophet (peace be upon him) said to someone asking about his father's fate,﴾ He is in the Hellfire. When he saw his face gloomy, he said: My father and yours are in Hellfire. ﴿

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This is because he died as a Mushrik (one who associates others with Allah in His Divinity or worship). If this is the case of such Mushriks who lived during the times of ignorance, what about those who live among the Muslims and worship Al-Badawy , Al-Husayn , Shaykh `Abdul-Qadir Al-Jilany, , the Prophet (peace be upon him), or `Aly or any other person!

Such a person and his like are not to be excused because they commit major Shirk (associating others in worship with Allah) while they are living among the Muslims and read the Qur'an and the Sunnah of the Messenger (peace be upon him). They turn away from these sources which point out the impermissibility of their acts.

As for the second category that are excused for ignorance, they are like those who live in a land far away from the Muslim world and Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner). Such people are excused and their case is left to Allah. The correct view is that they will be tested on the Day of Resurrection: if they respond and obey, they will be admitted to Paradise. However, if they disobey, they will enter Hell as Allah (Glorified and Exalted be He) says,﴾ And We never punish until We have sent a Messenger (to give warning). ﴿Other authentic Hadiths mentioned in this regard also.

The encyclopedic scholar Ibn Al-Qayyim (may Allah be merciful with him) explained this issue in the closing part of his book entitled [Tariq Al-Hijratayn] tackling the ranks of Mukallafs (persons meeting the conditions to be held legally accountable for their actions). You may refer to this useful book.

Ruling on Tawassul and Associating with Fasiqs

Q 2: Is Tawassul permissible (supplicating to Allah by virtue of the honor or status of someone? Is it permissible to associate with and befriend Fasiqs (those flagrantly violating Islamic law)?

A: According to the majority of scholars, this is of the Bid`ahs (innovations in Islam) that have not been ordained by Allah. However, it is permissible to seek Tawassul to Allah by virtue of His Names, Attributes, Tawhid (monotheism), Love, Faith, and righteous deeds. Allah (Glorified be He) states:

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﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿He (Glorified be He) did not order people to call on Him by Muhammad, a prophet, a Wali (pious person), in the name of the ancient House (the Haram) or the like. Instead, Allah states:﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿In this Ayah (Qur'anic verse), Allah orders Muslims to supplicate to Him by His Names, Attributes, and Tawhid as stated in many Hadith. The Prophet (peace be upon him) once stated,﴾ "O Allah! I ask You bearing witness that You are Allah and there is no deity but You, the One, the Self-Sufficient Master, Who begets not nor was He begotten, and to Whom there is none co-equal or comparable." ﴿

Another example is the Hadith narrating the story of the three men who were trapped in a cave after taking refuge in it from a rainy night. After they entered the cave, a rock fell blocking the way out. They decided among themselves that the only way out was to seek Tawassul to Allah by virtue of their sincere righteous deeds, and they did. One of them sought Tawassul by virtue of his being dutiful to his parents, the other by virtue of his abstaining from committing Zina (premarital sexual intercourse and/or adultery), and the third by virtue of his rendering back a trust and Allah saved them.

This denotes that a servant can seek Tawassul to Allah by virtue of Allah's Names, or Tawhid or by virtue of the servant's faith and love for Allah, belief in and love of the Prophet (peace be upon him), or fulfillment of Islamic obligations by obeying Allah and abstaining from His Prohibitions. All of these are among the permissible forms of Tawassul and are more likely to be answered.

As for associating and sitting with Fasiqs, it is not permissible as they draw their associates to Fisq (flagrant violation of Islamic law) and misguidance. However, if someone associates with Fasiqs to call them to Allah, denounce their evil acts, guide them to what is good, command them to do good and forbid them from evil, there is no harm in this. In fact, a Muslim is commanded to do so. On the other hand, it is not permissible for Muslims to befriend Fasiqs, sit, and eat with them and enjoy their company.

Resorting to Positive and Tribal Laws for Judgment

Q 3: Do those who seek judgment from positive and tribal laws fulfill the true meaning of La ilaha illa Allah (there is no deity but Allah)?

A: It is not permissible to resort to tribal laws and traditions for judgment, as it is Munkar (unacceptable by Islamic law). It is our duty, as Muslims, to seek judgment from Shari`ah (Islamic law). Allah (Glorified be He) says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿

Moreover, all Muslim countries should adopt the Shari`ah and discard positive laws. Similarly, all tribes must judge according to the rulings of Allah (Exalted be He) and not according to their own traditions, practices and tribal laws.

Conciliation is acceptable provided that it is not bound with tribal laws. A chieftain or any prominent figure in the tribe can reconcile people in a way that does not contradict the Shari`ah. They can advise one of the disputants to give up their right, be tolerant or forgive the other and there is no harm in that. However, it is not permissible to bind the disputants with ancient tribal laws and customs. What is permissible is to reach an acceptable agreement when reconciling people, by asking one to give up their right, forgive the other or the like. There is no harm in that, as Allah (Exalted be He) says: "...and making peace is better." In addition, the Prophet (peace be upon him) said,﴾ "Making peace among Muslims is permissible, except if it makes lawful what is unlawful and unlawful what is lawful." ﴿

Marriage with the intention of divorce

Q 4: I heard a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by you on a tape saying that it is permissible to marry in

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a foreign country with the intention of divorce after a certain period, such as at the end of a course or a scholarship. What is the difference between this type of marriage and a Mut‛ah marriage (temporary marriage for a stipulated period)? What happens, if the couple has a child, should it be left in a foreign country with its divorced mother? Please, clarify the matter.

A: Yes, this Fatwa was issued by the Permanent Committee under my chairmanship stating the permissibility of marrying with the intention to divorce, if this is between a servant and his Lord. If a Muslim marries in a foreign country with the intention of divorcing his wife upon completing his studies, employment, or anything similar, there is no harm in that according to the majority of scholars. This intention should be between him and his Lord, not a condition in the contract.

The difference between this type of marriage and a Mut`ah marriage is that a Mut`ah marriage stipulates a specific period, such one month, two months, a year, two years, or the like. Once the stipulated period ends, the marriage is annulled. This is the void form of Mut`ah marriage. However, if a Muslim marries a woman according to the laws of Allah and His Messenger (peace be upon him), but in his heart he thinks that he will divorce the woman when his stay at this country ends, there is no harm in that for him. His intention can change, as it is not known and is not a condition stated in the marriage contract but is only known to Allah. There is no harm in that. This marriage is a way of protecting a Muslim from Zina (premarital sexual intercourse) and immorality. This is the opinion of the majority of scholars as stated by the author of "Al-Mughny", Muwaffaq Al-Din ibn Qudamah **(may Allah be merciful with him).**

Ruling on eating meat from a sacrifice made by people of unknown ‘Aqidah

Q 5: Can we eat meat from animals slaughtered by people of unknown ‘Aqidah (creed), who commit sins while knowing that they are Haram (prohibited), and those who call upon (invoke) the Jinn (creatures created from fire), without doing so intentionally?

A: If a person is not known to have committed Shirk (associating others with Allah in His Divinity or worship), the animals slaughtered by them are Halal (lawful), if they are Muslims who testify that there is no Ilah (god) but Allah and that Muhammad is the Messenger of Allah, and are not known to have committed what entails declaring them to be Kafirs (disbelievers), then their slaughtered animals are Halal. This is so, unless they are known to have committed any act that constitutes Shirk, such as calling upon (invoking) the Jinn or the dead and seeking their help, as this is a major form of Shirk.

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It is not permissible to eat meat from animals slaughtered by such a person. Invoking the Jinn includes asking them to do something, grant something, or do harm to a particular person. The same applies to those who call upon the dead or the angels, and seek their help, or make vows to them. All these are forms of major Shirk. May Allah grant us safety and protection!

As for sins, they do not prohibit eating from the animals slaughtered by people who commit any of them as long as they do not regard such sins as lawful; rather, the animals slaughtered by them are Halal on condition that they are slaughtered in the way prescribed by the Shari‘ah (Islamic law). As for those who regard sins as lawful, they are considered to be Kafirs (disbelievers), such as deeming permissible to commit Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicants), Riba (usury), undutifulness to parents, false testimony, and other similar forbidden acts on which Muslims are unanimous. We ask Allah grant us safety from all that displeases Him.

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Illustrating the meaning of Shirk

Q 1: What does Shirk mean? What is the meaning of Allah's saying: ﴾ O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him ﴿ **?**

A: Shirk is defined as associating others with Allah in `Ibadah (worship), such as invoking, seeking relief, making vows, offering Salah (prayers), fasting, or slaughtering animals for the idols. For example, it is Shirk that a person slaughters animals for** Al-Badawy **or** Al-`Aydarus, **offers Salah for a human being, or asks help from the Messenger (peace be upon him) or `Abdul-Qadir, Al-`Aydarus **in** Yemen **or any deceased or absent people. These acts are called Shirk. Similarly, invoking the stars or the jinn, seeking their relief and help, or dedicating any acts of worship to inanimate objects, a deceased or absent person, are all forms of associating others with Allah (Glorified and Exalted be He) in worship. Allah (Glorified and Exalted be He) says:**﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿**Allah (may He be Praised) says:**﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿**It is also Shirk if a person totally dedicates acts of worship to other than Allah (Exalted be He). This may be called Shirk or Kufr. For instance, a person who turns away from Allah (Exalted be He) and worships others, such as trees, stones, idols, jinn or deceased people whom they falsely claim to be Awliya' (pious people), offering them Salah or fasting and totally forgetting Allah (Exalted be He), he is guilty of committing Kufr and major Shirk. May Allah save us from that!**

Similarly, the atheists and those like them such as communists who deny the existence of Allah (Exalted be He) and claim that life is only matter are

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the worst disbelievers who flagrantly commit Shirk and live in error - may Allah save us from that! People who adopt such beliefs fall under the category of Shirk and Kufr alike. Perhaps some ignorant people erroneously view invoking or seeking relief from the dead as permissible means to be closer to Allah (Exalted be He). This is a great mistake since this act is one of the most abominable kinds of Shirk (associating others with Allah in His Divinity or worship). It is Shirk even if ignorant people and polytheists consider it a permissible means. In fact, this represents the belief of the pagans whom Allah (Exalted be He) dispraised and disparaged for holding this view. Indeed, Allah (Exalted be He) sent His messengers and revealed His Books to condemn and warn people against it. The means of approach mentioned in Allah's saying:﴾ O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can) ﴿

refers to drawing closer to Allah (may He be Praised) through obeying Him. Scholars unanimously agreed on that meaning. Actually, Salah, slaughtering sacrificial animals, observing fasting, giving charity, remembering Allah, and reading the Quran are all acts of worship that bring a Muslim closer to Allah (May He be Glorified and Exalted). This is the meaning of Allah's saying:﴾ Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can) ﴿**i.e. seek the means of approach to Allah through obeying Him, as held by** Ibn Kathir, Ibn Jarir, Al-Baghawy **and other scholars of Tafsir (explanation/exegesis of the meanings of the Qur'an). In other words, Muslims should seek the means of approach to Allah (Exalted be He) by obeying Him and doing lawful acts, such as Salah, fasting, and giving charity. Allah (may He be exalted) says:**﴾ Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. ﴿**The Messengers and their followers draw closer to Allah (Exalted be He) through the means He ordained, such as making Jihad (fighting), fasting, Salah, Dhikr (Remembrance of Allah), and reading the Quran. Thus, it is false that some people believe that invoking or seeking relief from 'Awliyaa is a proper means of drawing closer to Allah (Exalted be He).**

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On the contrary, this is the belief of the polytheists about whom Allah (Exalted be He) says:﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴿**Allah (may He be Praised) replied to them, saying:**﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴿

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The Way of the Messengers and their Followers.

May Allah's Peace, Mercy, and Blessings be upon you.

It gives me and every true Muslim pleasure to express happiness at the efforts you exert. Our chests were expanded when we heard about your continuous work and concerted efforts to make the word of Allah supreme, striving against His disbelieving enemies, caring for disseminating the Shar`y knowledge as well as the sound belief, fighting Bid`ah (innovations in religion) and deniable acts. May Allah rejoice your eyes and ours by the victory of His religion, the defeat of His enemy, and make the final good end for His pious servants.

My advice to you is to fear Allah, be loyal, and truthful to Him, stay firm on the way of Jihad (struggle), and the call to Islam, bear the banner of `Aqidah (creed) of the Salafiyyah (those following the way of the righteous predecessors), disseminate the correct knowledge that is extracted from the Book of Allah and the Sunnah of the Prophet (peace be upon him) as well as the Ijtihad (juristic effort to infer expert legal rulings) of the Predecessors drived from them, because this is the way of the messengers and those who followed them. Allah says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴾Allah (may He be Praised) says:﴿ but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân). ﴾He (may He be Praised) also says:﴿ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. ﴾No doubt that those who pursue this way will suffer harm and hardships from the enemies of Allah as happened before with the messengers of Allah, the pious people, scholars, and those who followed in their footsteps. The good end will be to the righteous people in case they observe patience and steadiness when Allah knows that their intentions are pure and loyal to Him, their goal is to make His word superior, support His religion and not seek worldly matters. Allah says:

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﴿ That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (the pious - See V.2:2). ﴾Allah (Exalted be He) says:﴿ Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost." ﴾

If you are fought, killed, beaten, and insulted, know that you are in no way better than the messengers of Allah. Be patient and kind, because the doers of Bid`ah and sins are like the sick who must be treated gently and wisely. Kindness is beauty whenever it may be. Allah confers for kindness what he does not confer for anything else. Know that victory is gained by patience, relief comes with distress, and with hardship comes ease as the Prophet (peace be upon him) said.

May Allah bless your efforts in calling to Allah and make it a means to spread Tawhid (monotheism) in your country. Seek your reward from Allah and remember the saying of the Messenger of Allah (peace be upon him) to `Aly (may Allah be pleased with him):﴿ If Allah guides aright even one man through you that is better for you than to possess the most valuable of camels ﴾and his saying (peace be upon him):﴿ If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect..." ﴾

My brother Shaykh Jamil Al-Rahman, You will not be able to give all people of your money but you can give them of your good manners. So fear Allah when treating people, try to gain their hearts and affection and draw near to them with things which please Allah in order that they accept the advice from you because of your good manners and magnanimity.

Be united against the enemies of Allah until Allah provides you with victory over His and your enemies. Perhaps, it will be soon.

May Allah grant us success and guide you to all good. May Allah guide us to obey His commands in advising Muslims; their leaders and public, and guide us to hold fast to His religion and be steady on His way to provide support to His religion and call to Him with knowledge, for He is the One Able to do so. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

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It is obligatory to thank Allah's bounty and beware of misusing it

Praise be to Allah, Alone. May Peace and Blessings be upon Allah's Messenger, his family and Companions!

Allah may test His slaves with poverty and need as He did with the people of this country (KSA) in the beginning of the fourteenth century. Allah (Exalted be He) says,❨ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ❩❨ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ❩

Likewise, He may try them with bounty and many provisions as is the case nowadays to test their faith and know whether they are grateful or not. Allah (Exalted be He) says,❨ Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). ❩The best end is for the righteous whose deeds comply with Allah's Shari`ah. They, when they are poor, show patience and believe that Allah is sufficient for them. When they are rich, they thank Allah for His bounty and do not use it wrongfully.

Husbandry involves spending money in the legal channels such as eating and drinking without being stingy or spendthrift. Allah has forbidden us to be stingy with one's self and family or to waste money needlessly. He (Exalted be He) says,❨ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. ❩Allah also forbids wasting money when He says,❨ And give not unto the foolish your property which Allâh has made a means of support for you ❩...

Allah (Glorified and Exalted be He) forbids to give money to the foolish, because they spend it wrongfully. Thus, it is evident that it is prohibited to spend money wrongfully. Allah (Exalted be He) says,❨ O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance). ❩

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Allah also says:❨ But spend not wastefully (your wealth) in the manner of a spendthrift. ❩❨ Verily, the spendthrifts are brothers of the Shayâtîn (devils) ❩...

Extravagance is to be given to lavish and imprudent expenditure.

improvidence signifies the act of spending money recklessly and wastefully.

Nowadays, people are afflicted with showing off in eating and drinking especially in the events of weddings. They overstep the limit and many of them throw the leftover food in the garbage.

This is an ungrateful act and may cause the removal of bounty. A sane person should weigh his matters according to his need. The surplus should be given to the needy. If there is no needy person, it should be put in a proper place where animals may eat it or where there is no chance of showing disrespect to the bounty.

Every Muslim should keenly avoid what Allah has forbidden and behave wisely seeking Allah's pleasure. He should be grateful to Allah for His bounty and be careful of being heedless and using it wrongfully. Allah (Exalted be He) says,❨ If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My Punishment is indeed severe. ❩Allah (Glorified and Exalted be He) also says:❨ Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ❩Allah (may He be Praised) tells that thanks and gratitude are not mere lifeless words but active deeds, as He says,❨ Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful. ❩Thanking Allah (may He be Praised) should be with heart, tongue, and deeds. Whoever renders thanks to Allah in words and deeds will be granted more favors and gain the best outcome. On the other hand, whoever is ungrateful to Allah and uses His bounty wrongfully is at a great risk and is threatened to suffer severe punishment.

We ask Allah to set right the affairs of all Muslims, to give them good understanding of the religion, and grant us success to be grateful to His Bounty using it in obeying Him and benefiting His slaves. He is the One Who is Capable of doing so! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The morals of the believing men and women

All praise be to Allah, Lord of the Worlds, and the best consequence will be for those who fear Allah. May peace and blessings be upon His Slave, Messenger, His elect of the creation, His trustee to His revelation, our Prophet, leader, master, Mohammed ibn `Abdullah ibn `Abd al-Muttalib who belongs to the tribe of Banu Hashim, the Arabs, Makkah, and Madinah, his family, Companions, and those who follow him and his guidance until the Day of Judgment!

Verily, Allah (Glorified and Exalted be He) sent Muhammad (peace be upon him) with guidance and the religion of truth: guidance refers to true and beneficial knowledge; and the religion of truth refers to the Shari`ah and rulings with which the Prophet was sent. Allah (Exalted be He) says:﴾ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). ﴿Allah (Glorified and Exalted be He) sent him to Jinn, human beings, Arabs, non-Arabs, males and females. Allah (Glorified and Exalted be He) sent him as a mercy to the whole world and an Imam for the pious. Allah sent Prophet Muhammad (peace be upon him) to teach people Islam, to show them how to be saved from Hell-fire, and to warn them against what leads to destruction. Allah sent him with the religion of Islam:﴾ Truly, the religion with Allâh is Islâm. ﴿Allah sent him with guidance, the religion of truth, honest news, useful knowledge, straight legislations, and fair laws; Allah sent him to call to all that is good and forbid all that is evil; Allah sent him to call to noble morals and good deeds, and to forbid nonsense and bad deeds. Allah (Glorified and Exalted be He) says:﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿

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And:﴾ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the`Alamîn (mankind, jinn and all that exists). ﴿And:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e.`Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿Before this Ayah Allah says:﴾ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴿

This is the right description of this great religion and this noble Prophet (peace be upon him) whom Allah sent as a mercy to all the worlds i.e. mankind and jinn, men and women, and Arabs and non-Arabs. Even the animals received mercy from Allah because of sending the Prophet who commanded that they should receive kind treatment. Allah (Glorified and Exalted be He) clarified that He only created the jinn and mankind to worship Him, where He (Glorified and Exalted be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿This means that they should dedicate worship to Me (Allah) Alone, obey My commandments, and abstain from what I forbid. This is what is meant by worship i.e. obeying Allah's orders and not approaching what He prohibited provided that this should spring from devotion to Him (Glorified be He), belief in Him and in His messengers, hoping in and fearing Him, believing in what He tells us and what His Messenger (peace be upon him) informs about Him, and not approaching the limits set by Him.

Commanding them with this, Allah says:﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿This commandment includes men and women, mankind and jinn, and Arabs and non-Arabs. Allah (Glorified and Exalted be He) says:﴾ Worship Allâh and join none with Him (in worship) ﴿And:﴾ And your Lord has decreed that you worship none but Him. ﴿And:

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﴾ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴿

In Surat Al-Fatihah (that is also called Surat Al-Hamd), Allah taught them to ask Him for guidance to His Right Path that is His religion with which His Prophet Muhammad (peace be upon him) was sent: It is Islam, faith, guidance, piety and righteousness. Allah (Glorified and Exalted be He) says:﴾ All the praises and thanks be to Allâh, the Lord of the`Alamîn (mankind, jinn and all that exists). ﴿﴾ The Most Gracious, the Most Merciful. ﴿﴾ The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) ﴿﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿

In the Ayahs (Qur'anic verses) mentioned above, Allah (Glorified and Exalted be He) teaches His servants how to praise Him, directs them to recognize that He is the Only God deserving to be worshipped, and that He (Glorified and Exalted be He) is the Only One sought for help in all matters. Then after that, Allah taught

them to say:❨ Guide us to the Straight Way. ❩After teaching them how to praise Him, glorify His praises, acknowledge that they are His Slaves and that He is the Only One sought for help, Allah taught them to say:❨ Guide us to the Straight Way. ❩❨ The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error). ❩The Straight Way is Allah's religion: It is Islam, faith, useful knowledge, and righteous deeds; it is the way of those upon whom Allah conferred His blessings out of the scholars whose actions matched up to their knowledge i.e. the Companions of the Prophet (peace be upon him), those who followed them in righteousness, as well as the preceding Messengers and their followers.

This is the Straight Way. It is the way of those upon whom Allah conferred His blessings i.e. those who knew what is right and worked accordingly. Allah (Exalted be He) says:❨ And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! ❩This is the Straight Way. It is the way of Allah's messengers

(peace be upon them) as well as their followers. We are commanded to pattern after our Prophet Muhammad (peace be upon him) and follow his Sunnah and the knowledge and actions done by his Companions (may Allah be pleased with them). Allah (Glorified and Exalted be He) says:❨ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ❩

This straight path is the religion of Allah with which Allah sent His Prophet (peace be upon him) that is the knowledge and actions; beneficial knowledge and righteous deeds. It is also the guidance and the religion of truth that Allah (Glorified be He) revealed to His Prophet Muhammad (peace be upon him) and point out in His Book. This straight path is carrying out commands and avoiding prohibitions that were declared in Allah's Book and the Sunnah of the Prophet (peace be upon him).

It is obligatory for Muslims to ponder over and comprehend the Book of Allah and learn and hold fast to the Sunnah of His Messenger (peace be upon him). Both Allah's Book and the Sunnah of His Messenger (peace be upon him) declare the commands and prohibitions with which our Prophet Muhammad (peace be upon him) was sent. They also state clearly what was praised by Allah out of the morals of believing men and believing women as well as their features and deeds.

Whoever ponders over and comprehends the Book of Allah will recognize this; and whoever contemplates the Sunnah (i.e. the actions and sayings of the Messenger (peace be upon him)) will come to know this. These characteristics include what Allah (may He be Praised) clarified in the last Ayahs ofSurah Al-Furqan,where Allah (Glorified be He) says:❨ And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. ❩❨ And those who spend the night in worship of their Lord, prostrate and standing. ❩❨ And those who say: "Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment." ❩❨ Evil indeed it (Hell) is as an abode and as a place to rest in. ❩❨ And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). ❩❨ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ❩

It means whoever associates anything with Allah, kills a person without a just cause, or commits illegal sexual intercourse shall receive a severe punishment which is illustrated in Allah's Saying:❨ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ❩It means in the torment:❨ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. ❩❨ And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance. ❩All these are out of the characteristics of the believing man and women.

Then Allah (Glorified be He) says:❨ And those who do not bear witness to falsehood ❩Falsehood here refers to what is false and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), evil deeds, and Kufr (disbelief). They do not witness it, rather they condemn and fight against it.❨ and if they pass by some evil play or evil talk, they pass by it with dignity. ❩It means that they turn away from it, as illustrated in the following Ayah (Qur'anic verse):❨ And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds." ❩And:❨ And those who, when they are reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat. ❩Rather, they fall in prostration out of fear of, love to, and glorification of Allah. This is how a believing man and woman should be i.e. when they are reminded of Allah's Ayahs (verses and signs), they feel humbleness before Allah, their hearts soften, they glorify their Lord, and weep out of fear of Allah, hoping for His reward and fearing His punishment. Allah (may He be Praised and Exalted) says:❨ And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn(the pious. See V.2:2)." ❩

All these are out of the characteristics of the believing men

and women. They are really the true servants of the Most Beneficent (Allah). The apple of one's eyes is to observe one's children having good characteristics and carrying out righteous deeds. The word children includes both one's sons and daughters, where the males are to be called sons and the females are to be called daughters. The same applies to the word "offspring" i.e. it involves both the males and females. This can be illustrated in the following Hadith:﴾ When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious child who supplicates to Allah for him (for the deceased). ﴿

The word child in the Hadith mentioned above includes both the sons and daughters as we have just illustrated. Allah's (Glorified be He) Saying:﴾ And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes ﴿is a supplication to Allah to bestow one with offspring that comforts one's eyes through their being obedient to Allah and holding fast to His Shari`ah (Islamic law). The same applies to the spouses: When a husband sees his wife obeying Allah, his eyes become comforted; and when a believing wife sees her husband obeying Allah, her eyes become comforted. Thus, the righteous husband is a comfort to the eyes of his wife, the righteous wife comforts the eyes of her believing husband, and the good offspring comfort the eyes of their believing father, mother, and relatives.

﴾ and make us leaders of the Muttaqûn(the pious. See V.2:2)." ﴿i.e. leading and guiding people to what is good. Then Allah clarified their reward, where He said:﴾ Those will be rewarded with the highest place (in Paradise) ﴿i.e. the highest place in Jannah (Paradise) beneath the Throne. Jannah is the highest position. Thus, Allah says:﴾ Those will be rewarded with the highest place (in Paradise) ﴿It means the Jannah.﴾ because of their patience. ﴿i.e. thanks to their enduring whatever difficulties they faced in worshipping Allah, their keeping patient in restraining their desires against what Allah prohibits, and their staying patient with the misfortunes afflicting them. Thanks to their keeping patient, Allah rewarded them with this great, high Paradise. When they committed themselves to fulfilling Allah's rights, kept patient in restraining their selves against what Allah prohibited, and stayed patient with the painful catastrophes that afflicted them, such as illness, poverty, etc, Allah rewarded them with the best reward:﴾ Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with ﴿i.e. Jannah﴾ the word of peace and respect ﴿﴾ Abiding therein - excellent it is as an abode, and as a place to rest in. ﴿These are some of the characteristics of the believing men and the believing women who have perfect faith. They are the people of prosperity

who will be saved.

There are many Ayahs in the Noble Qur'an wherein Allah (Glorified be He) illustrated the features and morals of the believing men and women. Among these is what was stated inSurah Al-Baqarah,where Allah (Glorified be He) says:﴾ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious - See V.2:2). ﴿This is the right description of how the pious men and women should be. Such are their features illustrated by Allah in this noble Ayah ofSurah Al-Baqarahi.e. Allah's saying:﴾ but Al-Birr is (the quality of) the one who believes in Allâh ﴿

This means that the righteous believer is the one who believes in Allah, the Last Day, the angels, the Book and the prophets. He is the one who believes in Allah (Glorified and Exalted be He) as a Lord and an Ilah (God); believes that it is Allah Who created and provides for him; believes that to Allah (Glorified be He) belong (all) the Most Beautiful Names and Sublime Attributes; and believes that there is none co-equal or comparable unto Him, rather He is Perfect in His Essence, His Names, His Attributes and His Deeds; by no means does He have a defect, rather to Him belongs the Absolute Perfection in every sense as He (Exalted be He) Says:﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿The righteous believer is the one who believes in the Last Day i.e. in Resurrection after death and that this worldly life will come to an end and will be followed by the Last Day. He believes that it is inevitable that this Day must come wherein Allah will resurrect His servants. Allah (Glorified and Exalted be He) says:﴾ After that, surely, you will die. ﴿﴾ Then (again), surely, you will be resurrected on the Day of Resurrection. ﴿And:﴾ And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. ﴿The Last Day is the Day of Reckoning, Retribution, Jannah, Hellfire,

the Scale, and Sirat (the bridge over the Fire); it is the Day when every person will be given his record either in his right or left hand, when the Scale will be set up for people's deeds to be weighed, whereupon one will enter either Jannah or Hell-Fire. The righteous believer is the one who believes that the believers will be admitted into Jannah, wherein they will be prosperous and honored; whereas the disbelievers will be driven to Hell-Fire wherein they will receive severe punishment and humiliation. May Allah protect us!

The righteous believer also believes in the angels and that they are obedient to their Lord; that they are out of His soldiers; that they are His ambassadors to His servants to inform them of His Commands and what He (Glorified and Exalted be He) prohibited:﴾ who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ﴿Allah created them from light and they execute His Commands. Allah (Glorified and Exalted be He) says:﴾ but honoured slaves. ﴿﴾ They speak not until He has spoken, and they act on His Command. ﴿﴾ He

knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. ﴾May Allah's peace and blessings be upon them! About them Allah (Glorified and Exalted be He) says:﴿ who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ﴾

The righteous believer also believes in Allah's Book i.e. the Books revealed by Allah, the most glorious of which is the Noble Qur'an. Thus, the believers believe in all the Books revealed to the previous Prophets as well as in their last and most glorious and Noble i.e. the Glorious Qur'an revealed to Muhammad (peace be upon him). The Mu'mins (believers) also believe in all the Prophets and Messengers whose last, seal and best is Muhammad (peace be upon him). The Mu'mins also give in charity for Allah's sake in spite of loving wealth, where they achieve Allah's (Glorified and Exalted be He) Saying:﴿ and gives his wealth, in spite of love for it, to the kinsfolk ﴾Thus, even though they love money, they give in charity to their relatives and non-relatives poor and needy, and they spend it in charitable projects and in fighting against the enemies of Allah. This is the right description of how the righteous Mu'mins should be. They spend their money in all acts of goodness.

In another Ayah Allah (Glorified and Exalted be He) says:

﴿ Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh’s Cause) out of what We have bestowed on them. ﴾And:﴿ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh’s Way), theirs will be a great reward. ﴾

In the previously mentioned Ayahi.e. the Ayah of Surah Al-Baqarah,Allah (Glorified be He) says:﴿ and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free ﴾This means that they spend in these fields: to relatives, poor orphans, the weak non-relative needy, the wayfarer (i.e. those passing through a country to whom they are non-indigenous, where they become in need of basic money), and the inquirers (i.e. those who ask people due to their need and poverty), or those inquirers whose conditions are unknown to one, where they should be given what satisfies their basic needs. Allah's saying:﴿ and to set slaves free ﴾means: they spend their money to emancipate people i.e. to emancipate the slaves and set the captives free.

Then, Allah (Glorified and Exalted be He) says:﴿ performs As-Salât (Iqâmat-as-Salât), and gives the Zakât ﴾This means that the believers establish Salat (Prayer) and pay Zakah (obligatory charity). They perform Salahs at their due times as prescribed by Allah and give Zakah as prescribed by Allah. Then, Allah (Glorified be He) says:﴿ and who fulfil their covenant when they make it ﴾It means that if they make an agreement they fulfill it and do not betray. Then Allah (Glorified be He) says:﴿ and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). ﴾It means that they exercise patience in extreme poverty and ailment, disease, injury and suchlike, and at the time of fighting during the battles. Then, Allah (Glorified be He) says:﴿ Such are the people of the truth and they are Al-Muttaqûn (the pious). ﴾These are the truthful people since they have fulfilled their faith by means of their good works and fearing Allah (Glorified and Exalted be He). In Surah Al-Anfal, Allah mentioned other characteristics of Mu'mins.

In Surah Bara'ah (Al-Tawbah) and inSurah Al-Mu'minun,

Allah (Exalted be He) says:﴿ Successful indeed are the believers. ﴾﴿ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ﴾In other Ayahs Allah mentioned the characteristics and morals of Mu'mins. Whoever ponders over and comprehends the Noble Qur'an will find this out. Thus, Allah (Glorified and Exalted be He) says:﴿ (This is) a Book (the Qur’ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾And:﴿ Verily, this Qur’ân guides to that which is most just and right ﴾And:﴿ Say: “It is for those who believe, a guide and a healing." ﴾And:﴿ Do they not then think deeply in the Qur’ân, or are their hearts locked up (from understanding it)? ﴾Thus, my advice to my Muslim brothers and sisters and to all people in general as well as myself is to take care of the Qu'ran, contemplate its meanings learn it by heart, and be keen to recite it continually, sometimes from the Mus-haf (Arabic Qur'an) and other times from their memory, if one tries to learn it by heart besides pondering over its meanings and seeking to benefit from it.

Allah (Glorified be He) says:﴿ (This is) a Book (the Qur’ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾Muslims should also put this into action through their work and seeking to develop their understanding of it since Allah (Glorified be He) sent down this Book in order that its rulings should be put to action, learnt and understood. Allah (Glorified and Exalted be He) says:﴿ And this is a blessed Book (the Qur’ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴾It is sent down for Muslims to abide by and work according to its rulings, not just to be recited and memorized since its being recited and memorized are but a means. Yet, what is meant is to learn the Book and the Sunnah, to believe in Allah and in His Messenger, and to put to action Allah's Commands and not to approach the prohibitions set by Him. We can find out all this in Allah's saying inSurah Al-Tawbah::

﴿ The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-

Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ❫

This is the most comprehensive Ayah in illustrating the characteristics, the great morals, and the obligations of the believing men and women. Allah's (Glorified and Exalted be He) saying:❪ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ❫indicates that believing men and women are supporters and protectors of one another. They advise and love one another for Allah's sake and recommend one another to the truth and keeping patience over whatever difficulties they may face in its way and help one another in righteousness and piety. This is the right description of how a Mu'min should be: Mu'mins are supporters and protectors of their Muslim brothers and sisters and they are the same to them. All Muslim love what is good for one another; they invite one another to what is good and rejoice for others holding fast to righteousness; they protect one another from what is evil; they neither backbite, slander belie against, nor curse one another. This is the right description of how the Mu'min should be.

Thus, if you notice that you wrong your Muslim brother or sister, either through backbiting, cursing, slandering, belying or committing any other harm against them, then know that there is a defect in your faith and that you are weak in faith. Had your faith been perfect and straight, you would not have committed such evils against your brother i.e. wronging him, and transgressing against him through backbiting and slandering against him, or through claiming falsehood or forgery or through taking a false oath against him or cursing him, or suchlike. Believing in Allah and His Messenger and having the good characteristics of righteousness and guidance prevent a Muslim from wronging his Muslim brother and sister, neither through backbiting, cursing, belying, claiming falsehood or forgery, nor through any other form of wronging. A Mu'min's faith prevents him from doing this or any other evil. Then, Allah (Glorified be He) says:❪ they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ❫This is a great obligation that implies the prosperity of the Muslim Ummah (nation based on creed), the triumph of its religion, and the elimination of

the causes of destruction, evils, and misdeeds. Mu'mins whether males or females enjoin what is right and forbid what is wrong. Upon seeing an evil act, a Mu'min should condemn it, no matter whether it is being committed by his brother, sister, paternal aunt, maternal aunt, or any other person. He should forbid them from committing it. Moreover, if a Mu'min notices that a Muslim brother or sister neglects an obligation prescribed by Allah, they should condemn such behavior and enjoin them to do what is right. Yet giving advice should be through leniency and wisdom, and in the best manner.

Thus, if a Mu'min observes that some Muslim brothers are careless about performing Salahs (Prayers), practice backbiting or slandering, smoke cigarettes, drink intoxicants, disobey both their parents or one of them, or sever ties of kinship, s/he should denounce this behavior through good words and in a way that is best, not through hateful names and harsh words. A Mu'min should explain to them that this behavior is not permissible.

The same applies if one sees a Muslim sister committing an evil deed, where he should condemn this behavior. If one notices a Muslim sister disobeying her parents, wronging her husband, neglecting bringing up her children, or taking lightly the matter of Salah (Prayer), then one should condemn this behavior, whether he is her husband, her father, her brother, her nephew, or whether he is not a relative of hers but he knows that this is her behavior.

It is also a woman's duty to forbid her husband from whatever evil she notices him committing. Thus, if she notices him drinking Khamr (intoxicant), smoking, taking lightly the matter of Salah, or performing Salah at home rather than at the Masjid (mosque), then she should condemn this behavior in a way that is best and through good words. For example, she could say to him: "O Allah's slave, fear Allah and know that Allah observes you; this is not permissible; let you observe performing Salah in congregation; and let you avoid what Allah prohibited for you, such as intoxicants, smoking, shaving your beard, growing long your mustache, or dragging clothes.

All these evils should be condemned by every righteous believing man and woman. It is obligatory for a husband, a wife, a brother, a relative, a neighbor, a friend, and all the other Mu'mins to carry out this duty. Describing the Mu'mins, Allah (Exalted be He) says:❪ they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ❫The chosen Prophet (peace be upon him) said:❪ If the people see an evil and do not change it, soon Allah will

punish them all. ❫The Prophet (peace be upon him) also said:❪ Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith. ❫

This is general in meaning and applies to all evil actions, whether they are on the road, in the home, in the Masjid, on an airplane, on a train, in a car or anywhere else. This applies to both men and women. A woman can speak and a man can speak, enjoining what is good and forbidding what is evil, because this is in the interests of all and concerns the salvation of all.

It is not permissible to keep quiet about that to avoid upsetting the husband, brother or anyone else. But it should be done with good manners and kind words, not with violence and harshness, paying attention to suitable times. Some people may not be open to advice at some times, but at other times they may be willing to accept it. Mu'mins pay attention to the appropriate times for denouncing evil and enjoining good, and they should not despair and think that the one who does not accept it today will not accept it tomorrow.

Mu'mins whether males or females should not despair, rather they should carry on denouncing evil and enjoining what is good with sincerity towards Allah and His servants, and thinking positively of Allah and hoping for the reward that is with Allah (Glorified and Exalted be He).

Then, Allah (Glorified be He) says:(they perform As-Salât (Iqâmat-as-Salât) and give the Zakât)Thus, Mu'mins establish Salahs and observe performing them at their due times, where the men should establish them at the Masjid in congregation with their brothers. Upon hearing the Mu'adhin (caller to Prayer) saying: "Come to prayer, come to success," for every obligatory Salah, they rush to perform it in the Masjid. It is obligatory for every Mu'min to fear Allah in this regard, know that Allah observes him, and beware of that with which many people were afflicted -may Allah protect us- i.e. performing Salah at home and staying away from congregational Salah until they resembled the hypocrites in this regard, where they perform Salah at home in spite of the fact that Allah endowed them with sound health. There might even be those who delay performing Fajr (Dawn) Prayer until after sunrise when they wake up for work. There might also be some Muslims who abandon Salah completely, which is indeed a grave catastrophe and dangerous evil. Salah is the pillar of Islam. Whoever observes it well, he observes his religion well; whereas whoever neglects it, then he is liable to neglect other matters of religion; and whoever abandons it is a Kafir (disbeliever) because

the Prophet (peace be upon him) said:(That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a Kafir.)This applies to men and women. The Prophet (peace be upon him) also says:(What makes one a Kafir and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salahs.)Thus, it is not permissible for a Mu'min to take this matter lightly, nor is it permissible for men to perform it at home. Rather, they should go out to perform it at the Masjid. The Prophet (peace be upon him) said:(Whoever heard the call to Prayer and he did not come to it (the Prayer), then his Salah will not be accepted unless he has an excuse.)And:(A blind man came to him (peace be upon him) and said: "O, Prophet of Allah! I have no one to guide me to the Masjid. May I perform Salah at home?" The Prophet (peace be upon him) said: "Do you hear the Adhan (call to Prayer)?" He said: "Yes." He (peace be upon him) said: "Answer it!)The Prophet (peace be upon him) did not give him a license to perform Salah at home in spite of his being a blind person who had no one to guide him to the Masjid. Then how would the ruling be on a sound person with sound sight.

It was authentically reported that the Prophet (peace be upon him) said:(I was going to order that the Salah be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of wood to a people not attending the Salah and burn their houses on them with fire.)This proves the seriousness of the matter.

Thus, it is obligatory to be concerned with Salah and to hasten to perform it in the Masjid. One should also beware of being lazy and clinging heavily to the earth, which are of the characteristics of the hypocrites. May Allah protect us from their condition! Allah (Glorified be He) says:(Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.)

It is obligatory for every Muslim man and woman to well observe performing Salah which is the pillar of Islam and its second most important pillar after Shahadatan (the two Testimonies of Faith). Thus, those who observe it well observe his religion well; whereas whoever neglects it is liable to lose his religion. There is neither might nor power except with Allah. Out of the conditions required for well observing and establishing it is to observe solemnity and full submissiveness and not to precede the Imam (the one who leads congregational Prayer). Allah (Glorified and Exalted be He) says:(Successful indeed are the believers.)(Those who offer their Salât (prayers) with all solemnity and full submissiveness.)The

Prophet (peace be upon him) says:(The worst of thieves is the one who steals his Salah. They said: "How does he steal his Salah, Messenger of Allah?" He replied: "He does not do bowing or prostration properly.)Observing a man who did not perform his Salat properly, where he completed neither its Ruku` (bowing) nor its Sujud (Prostration), the Prophet (peace be upon him) ordered him to repeat the Salah and said to him:( When you get up to pray, perform the Wudu' (ablution) completely, and then turn towards the Qiblah (Ka`bah-direction faced in Prayer) and recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and then recite from the Qur'an what you know and then bow with calmness until you feel at ease, then rise from Ruku` until you stand straight. Afterwards prostrate yourself calmly until you feel at ease and then raise (your head) and sit with calmness until you feel at ease and then prostrate with calmness until you feel at ease in prostration and do the same in the whole of your Salah.)

Many people offer their Salah in a hurry, which is undoubtedly a grave evil since this nullifies one's Salah building on the Hadith mentioned above. Tranquility is a requisite to be observed in Ruku`, Sujud, and when standing erect after the first Rak`ah (unit of Prayer) and sitting erect after the second. Moreover, one should guard himself against preceding the Imam. Thus, when performing Salah behind an Imam, do not precede him: Do not say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) until he has finished saying it completely; when he says Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in order for him to bow, do not bow until seeing him properly bowing and until his voice comes to an end; you should also observe the same ruling with regard to prostration i.e. neither precede the Imam nor prostrate simultaneously with him. The Prophet (peace be upon him) says:(I am your Imam, so do not precede me in bowing, prostration, standing, and turning (faces, i.e. In pronouncing salutation).)The Prophet (peace be upon him) also says in a Sahih (authentic) Hadith:(The Imam is appointed only to be followed, so do not be at variance with him; when he says: "Allahu Akbar," say "Allahu Akbar" and do not say "Allahu Akbar" until he says "Allahu Akbar." When he bows; bow; and do not bow until he bows. And when he says "Allah listens to he who praises Him," say "O Allah, our Lord, to You be the praise." And when he prostrates, prostrate; and do not prostrate until he prostrates.)This matter is obviously clear to every one whom Allah grants success. Yet some people do not observe patience, where they hurry to precede the Imam, may Allah protect us! Thus, it is obligatory to beware of this.

In order for one to be able to observe Fajr (Dawn) Prayer on time and in congregation at the Masjid, one should go to bed early and avoid staying up late. The Prophet (peace be upon him) disliked sleeping before

performing `Isha' (Night) Prayer, and disliked to talk after it too.

It is ordained for every Mu'min whether male or female to exert their utmost effort to observe performing Salahs at their due times and to avoid staying up late after performing `Isha' (Night) Prayer since this may result in missing Fajr (Dawn) Prayer. One should also use an alarm clock to get up for Fajr (Dawn) Prayer.

There should also be cooperation between a husband and his wife in this regard. Allah (Glorified and Exalted be He) says:(Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)And:(By

Al-`Asr (the time). ﴿ Verily, man is in loss, ﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾It is obligatory for Muslims to advise and recommend one another to the truth, cooperate in goodness, and enjoin what is right and forbid what is wrong, before Allah's punishment befalls them. The Prophet (peace be upon him) was authentically reported to have said:﴿ If acts of disobedience are done among any people and do not change them, Allah will soon punish them all. ﴾

The Messenger (peace be upon him) also said:﴿ Religion is based on advising one another," he repeated it three times. Upon this it was said: "For whom, o Messenger of Allah?" He replied: "For Allah, His Book, His Messenger and for the leaders and the public. ﴾ Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: "I offered allegiance to the Messenger of Allah (peace be upon him) on the condition that I would perform the Salah, pay the Zakah and offer sincere counsel to every Muslim."

It is ordained upon every Muslim male or female to inform other Muslims of what benefits them as well as the useful knowledge. The Prophet (peace be upon him) said:﴿ Convey (my teachings) to the people even if it were a single sentence. ﴾When preaching to people, the Prophet (peace be upon him) would say:﴿ Let those present inform those who are absent, for perhaps the one informed comprehends more than the one who heard. ﴾

He (peace be upon him) also said:﴿ Whoever follows a route in pursuit of knowledge, Allah will make easy for him a path to

Jannah (Paradise). ﴾This great Hadith includes whoever comes to a Masjid or any other place wherein there is a circle of knowledge or admonition to seek knowledge and benefit.

He (peace be upon him) also says:﴿ The one for whom Allah wishes goodness He will make him understand the religion. ﴾And:﴿ May Allah brighten (the face of) a person who hears my words, comprehends them, and then conveys them as he has heard them; for perhaps a transmitter of knowledge may not be well-versed in knowledge, and perhaps one may transmit knowledge to someone who is more knowledgeable than him. ﴾And:﴿ Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity. ﴾This indicates the legality of hastening to and concerning with the circles of knowledge and being keen to gather to recite and study the Noble Qur'an.

This also includes listening to the religious programs and the useful Hadiths broadcast through the Holy Quran Radio and supervised by scholars well known for their knowledge and insight and sound `Aqidah (creed).

It is also well known that Allah (Glorified be He) created both human beings and Jinn to worship Him, which requires knowledge since one cannot know the worship which Allah prescribed on him except through learning and understanding Allah's religion. Allah (Glorified be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾Then what is the worship that you must learn and understand? It is all that Allah legislated and liked for His servants regarding Salah (Prayer), Zakah, Sawm (Fast), etc. After (praising them of performing) Salah, Allah (Glorified and Exalted be He) says:﴿ and give Zakât ﴾Zakah is the right due to the poor in one's wealth. Thus, it is obligatory for every Muslim to give the Zakah due on his money to those who deserve it. In doing so, one should be sincerely devoted to Allah, hoping for His reward, and fearing His (Glorified and Exalted be He) punishment. Those deserving Zakah are mentioned clearly in His saying:﴿ As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) ﴾

Then,Allah (Glorified be He)says:﴿ and obey Allâh and His Messenger. ﴾After mentioning Salah, Zakah, loyalty among Mu'mins, enjoining what is right and forbidding what is evil, Allah (Glorified be He) says:﴿ and obey Allâh and His Messenger. ﴾It means that they obey Allah and His Messenger in all things; just as they obey him in enjoining what is right and forbidding what is evil, in performing Salah and paying Zakah. This is how the Mu'min should be: they should obey Allah and His Messenger in all commands and prohibitions, wherever they may exist. Their faith can only be perfect through this. Allah (Exalted be He) says:﴿ Allâh will have His Mercy on them. ﴾Thus, Allah (Glorified be He) clarified that those who held fast to Allah's religion, fulfilled His rights and obeyed Him and obeyed His Messenger (peace be upon him), it is those who deserve His Mercy in this worldly life as well as in the Hereafter. On the other hand, this indicates that the person who turns away from and neglects these obligations exposes himself to Allah's punishment and wrath. Allah's mercy can be attained through righteous deeds and endeavoring to obey Allah and fulfill His rights. Yet the person who turns away from this and follows his own desires and Satan will enter Hellfire on the Last Day. Allah (Exalted be He) says:﴿ Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh). ﴿ And preferred the life of this world (by following his evil desires and lusts), ﴿ Verily, his abode will be Hell-fire; ﴿ But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. ﴿ Verily, Paradise will be his abode. ﴾

We ask Allah with His Most Beautiful Names and Sublime Attributes to help us and all Muslims to acquire beneficial knowledge and righteous deeds, amend our hearts and deeds, endow us with recommending one another to the truth and to patience, cooperate on righteousness and piety, prefer the Hereafter to the worldly life, and be keen on what benefits Muslims wherever they may exist. I also ask Him (Glorified be He) to grant victory to His religion, cause His word to prevail, grant success to all the Muslim rulers in general, set right their hearts and actions, grant them understanding of His religion, open their hearts to rule according to His Shari`ah (Islamic law), refer to it and hold fast to it, and protect us and them and all Muslims in all

places against misleading trials and sudden afflictions. We ask Him also to cause the enemies of Islam wherever they are to be defeated, cause their plots to backfire, and grant victory to our brothers striving in the Cause of Allah everywhere, for He is Only One able to do that.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

The need for legal judicial authorities

Q 1: We see great scholars escape working as judges; they knew the danger of this job. How can we accept this job although we are incomparable to them?

A: This is true. However, bearing in mind the strong need of the people for legal judicial authorities, you should accept this job if you are qualified. Do your best and avoid its harms as much as possible, in order to clear your conscience, advise the Ummah (nation), have mercy upon the Muslims, help them solve their problems, and judge among them according to Al-Haqq (the Truth). Allah will help you according to your devotion and sincerity.

Our era is not like that of the Salaf (righteous predecessors). In that era, the scholars were many. If one of them refused the post, there were others to assume this post instead of him. However, in our era scholars are few and ignorance has spread. If a competent person refuses to assume the post of a judge, it is difficult to find another, and the judiciary system in the country will be affected. Undoubtedly, this will cause great harm. May Allah help us!

Comparing Shari`ah to Positive Law

Q 2: Is it denigrating to compare Shari`ah to man-made law?

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A: If the comparison is made for a good objective such as clarifying the comprehensive characteristic of Shari`ah (Islamic Law), its highness, supremacy and care for the public interests of humankind, there is nothing wrong with it. Indeed, this serves to clear up the truth and persuade those who call people to falsehood. It also discloses the false claims for enforcing the positive laws or that the present time is not valid for the laws of Shari`ah since the time of enforcing Shari`ah has passed. If these things and the like are the goal of making comparisons, there is no harm, for it helps to clarify the vanity of the falsehoods of those people and the invalidity of their inclinations as well as bringing confidence to hearts of Muslims regarding their religion so that they hold fast to it.

There is nothing wrong with undertaking these comparisons by the insightful and knowledgeable scholars known for their sound creed, good conduct, erudition in Islamic sciences and the honorable objectives of Shari`ah.

Dyeing the beard black

Q 3: What is the degree of authenticity of the Hadiths on dying beards black?

Dying beards black is widely spread among some people known as religious men.

A: There are many Sahih (authentic) Hadiths in this point, the most common of which is the story of the father of Al-Siddiq (may Allah be pleased with him)which was related by Muslim in his Sahih (authentic) book of Hadithon the authority of Jabir Ibn `Abdullah (may Allah be pleased with him) that when the Prophet (peace be upon him)(saw that the hair and beard of the father of Al-Siddiq were like the Thaghamah (a mountain plant whose leaves and flowers are intensely white) due to their whiteness, he (peace be upon him) said: "Change these (hair and beard) with another color, but avoid black."|)According to another narration, the Prophet (peace be upon him) said:(do not dye it with a black color.)Also, the Hadith of Ibn `Abbas which was narrated by Ahmad, Abu Dawud and Al-Nasa'y through a sound Sanad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said:(At the end of time (of life on earth), there will appear those who dye their hair black like the corps of pigeons. They will not smell the scent of Paradise.)This is a severe warning. Other Hadiths that indicate the prohibition of dying hair black and the permissibility of dying it with different colors.

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Importance of religious knowledge in fighting destructive thought

All praise is due to Allah, the Lord of the Worlds, and the good end will be for the pious. May peace and blessings be upon the Servant and Messenger of Allah, the best of His Creatures, whom He entrusted with His Revelation; our Prophet Muhammad ibn `Abdullah, his family, his Companions and those who follow his guidance until the Day of Recompense!

Dear brothers and sisters, firstly I salute you with the greeting of Islam: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!), I then thank Allah (Glorified and Exalted be He) that He made us gather. I ask Him (Exalted be He) to bless our meeting, make it useful for all of us, and a means for pleasing and drawing closer to Him, eliminating the reasons of corruption and trials, supporting the truth and warding off evil. I thank the people in charge of this project for inviting me to speak to you, and answer your questions. I ask Allah (Glorified be He) to reward them with the best for their efforts. I supplicate to Him to make them and us among the guided. I also ask Him for success to support the truth, ward off falsehood and to help me give the questioners the correct answers that please Him (Glorified be He).

The title is, as you heard, "The importance of knowledge in fighting destructive thought." This is the title of the speech I will deliver to my Muslim brothers and children.

There is no doubt that knowledge is the key to all good and the means to fulfill the Ordinances of Allah and abstain from what He has forbidden. Actions come after having knowledge, for those whom Allah has granted success. Knowledge supports the determination to do good, because there is no Iman (faith), action or striving except based on knowledge. Words and actions which are not based on knowledge are worthless and may incur bad consequences and great corruption.

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We worship Allah, fulfill His due Rights, spread His Religion, fight destructive ideas, false claims and deviant activities by useful knowledge received from the Book of Allah (Glorified and Exalted be He) and the Sunnah of His Messenger (peace be upon him). Likewise, through knowledge, we perform the obligatory duties, fear Allah and discover the truths which are stated in the Book of Allah (Glorified and Exalted be He) and the Sunnah of His Prophet Muhammad (peace be upon him). Allah (Glorified and Exalted be He) says in the Ever-Glorious Qur'an:﴾ And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. ﴿

All vanities and falsehood that evil people present and use to deceive people and cause them to doubt the Laws of Allah and the Sunnah of the Prophet (peace be upon him), will be refuted and the Laws revealed by Allah will all the more be taught with stronger and clearer words, giving certain evidence that fills the hearts and supports the truth. That is because the knowledge learned from the Book of Allah and the purified Sunnah of the Prophet (peace be upon him) is revealed by the All-Wise, the All-Knowing, Who knows the conditions of His Servants, their problems and what is hidden in their hearts, whether good or bad. He fully knows the claims of evil people. He sent down His Book to explain the truth, uncover falsehood and establish the proofs on the same instructions which all Prophets came with. Allah has sent His Messenger Muhammad (peace be upon him) with guidance and the true religion, and sent down His Book as an explanation to everything, and as a guidance, mercy and glad tidings for all Muslims.

The evil people become active when people of knowledge retreat and ignorance prevails and the arena becomes empty of those who say: "Allah says and the Messenger says". Then they show their teeth against others and become active in their falsehood, because of the lack of advocates of the truth, faith and insight. Allah (Glorified and Exalted be He) mentioned in His Book everything collectively in some places and in details in other places. Allah (Glorified and Exalted be He) says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything ﴿

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This is the Speech of the All-Wise, the All-Knowing, which cannot be denied or opposed.﴾ and whose words can be truer than those of Allâh? (Of course, none). ﴿Allah explains in His Saying:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿that it also contains guidance, mercy and glad tidings besides being an explanation to everything. It is an explanation of the truth, its ways, methodologies and calling to it in the clearest statement and the most illustrative indication. It is guidance for the world regarding all they need from their Lord and what leads them to what pleases Him and makes them escape anything that brings about His Wrath. It shows them the way of success and happiness, in addition of being a mercy in explanation and instruction. It is guidance, benevolence, glad tidings and comfort for the hearts due to the explained truths and the guidance it gives to the insights that affect the hearts, relieve the souls, and open the hearts for them because of their simplicity and clarity. Allah (Glorified be He) says:﴾ O mankind! There has come to you a good advice from your Lord (i.e.

the Qur’ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. ❳He (Glorified be He) also says:❲ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❳He (Glorified be He) also says:❲ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad صلى الله عليه و سلم to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. ❳

Had it not been that the Book of Allah (Glorified and Exalted be He) and the Sunnah of His Prophet (peace be upon him) contained guidance and enough knowledge, He would not have directed people to them. If resorting to them was not useful, He would not direct people to them in settling disputes and disagreement because of their power of guidance, clear explanation and solving problems and eliminating falsehood. Then Allah states that doing so is a condition of Iman (faith), saying:

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❲ if you believe in Allâh and in the Last Day. ❳Then He mentions that it is for the good of the Servants in the present, future and in the final end. It means that their referring the matter of dispute to Allah and His Messenger is better for them in this world and the next.

Thus, we know that the Book of Allah and the Sunnah of His Messenger contain a solution for all problems and an explanation of what people need to know regarding their religion and the way of settling their disputes. It is the means of support for anyone calling to the truth which refutes the claims of adversaries with clear evidence; therefore, Allah (Glorified be He) says:❲ And no example or similitude do they bring (to oppose or to find fault in you or in this Qur’ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. ❳This includes any claim put forth as evidence or a doctrine claimed to be true. All this is disclosed by this Book and the Sunnah of His Messenger (peace be upon him).

All problems, doubts, false claims and destructive doctrines that they cast are removed by understanding this Book (the Qur'an) and the Sunnah of the Messenger (peace be upon him). It is known that destructive ideas, false principles and deviated doctrines are countless. The people who try to confuse the truth with falsehood are also countless. Likewise, the advocates of falsehood and authors who hinder people from the Way of Allah are countless, but they are known to Allah. They mystify matters by distorting words. There are many preachers and speakers now on the radio, television and every other means such as the press and gatherings where everyone calls to his own doctrine, ideas and mislead others. There is no way out of these trials that puts an end to them except by referring to the Book of Allah and the Sunnah of the Prophet (peace be upon him). When weighed with this Great Scale of truth, what is right will be distinguished from wrong, true from false and guidance from misguidance. This way, truth and its advocates will prevail, whereas falsehood and its advocates will be defeated. Any communists

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or socialist advocates who deny the existence of Allah, saying: "There is no God and life is material", and deny the truth, and the textual and logic-based evidence stated in the Book of Allah that indicates the existence of the Creator, His Supreme Power and All-Inclusive Knowledge, must be refuted by referring oneself to the Book of Allah and reciting the Ayahs which indicate His existence (Exalted be He) and that He is the All-Wise Maker and Creator of everything.

In His Ever-Glorious Book, Allah (may be Glorified) guides mankind to this truth and explains that He is the Lord of all the Worlds, the All-Knowing Creator Who created everything. He supports the truth and gives the evidence on this in many places in His Book in order for the seekers of the truth to depend on. Allah (Glorified be He) says:❲ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ❳Then He (Glorified be He) says after that:❲ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidence, signs, etc.) for people of understanding. ❳And:❲ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ❳❲ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ❳And:❲ Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things. ❳And:❲ And your Lord has decreed that you worship none but Him. ❳And:❲ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ❳

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In addition to many other Ayahs with which Allah (Exalted be He) guides to the truth of His being the Lord of mankind and all existence. All messengers came to preach this truth. Allah (Glorified and Exalted be He) says:❲ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ❳And:❲ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ❳And:❲ That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great. ❳And:❲ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh’s

sake only. ❩❨ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ❩And:❨ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ❩And:❨ Is there any creator other than Allâh ❩

Allah then explains the proofs in many places, which, when reflected on by a believer, they will surely realize that the textual evidence is supported by visible and palpable evidence. Therefore, after His Statement:❨ O mankind! Worship your Lord (Allâh) ❩Allah (Glorified be He) mentions the proof, saying:❨ Who created you and those who were before you so that you may become Al-Muttaqûn (the pious). ❩The meaning is that our Creator is the only One worthy of worship because He created us and provides for all creatures. This is a matter which is known by Fitrah (innate pure nature) and sound minds. People do not create themselves, but are created by their Creator. Allah is the Creator by textual and logic-based evidence. Then Allah (Glorified be He) says:❨ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ❩

Allah (may He be Exalted and Glorified)

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teaches how to realize the truth behind these visible created things which are perceived by the mind and known to every human. So, He made the earth spread out to sleep on, walk on, and use it to graze our cattle, carry things on, plant trees on and extract minerals out of. He also sends down rain from the sky and thereby brings forth fruits for us.

Who sends down rain?

Who brings forth these fruits of which people and animals eat?

They are all from the great Signs of Allah which indicate His Absolute Power and testify that He is the Lord of all the Worlds. A firmly set land which our Lord made stable with mountains as pegs. He made it flat and still so that we can live on it, and our animals as well, and feel comfort. We drive our cars on them and our planes fly in their atmosphere. We enjoy all that Allah has created. Likewise, He created the sky over us which He adorned with moving and static stars. He made the sun and the moon therein in order for the Servants to realize the Power of the Great Creator, the Most-High, Who has no partner or associate (Glorified and Exalted be He).

These various plants and kinds of fruits offering lots of benefits and serving great interests; with different shapes, colors, sizes, tastes and benefits. They manifest the Power of Allah and His uncontested right of exclusive worship. Allah (Glorified and Exalted be He) says:❨ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ❩❨ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidence, signs, etc.) for people of understanding. ❩Allah (Glorified be He) gives us evidence through these signs which we witness, see and feel:❨ Verily, in the creation of the heavens and the earth, and in the alternation of night and day ❩These Heavens with their vastness,

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loftiness and wonders; this Earth with its spaciousness and surface surface, on which are rivers, mountains and so on; then the alteration of night and day and the rain which Allah sends down from the sky and the benefits He brings out of the sea and the ships that travel on its water carrying people's needs and also transporting them from a country to another.

Then Allah sends down rain from the sky to give life to the Earth after its death, and has dispersed on it creatures of all kinds. Also, the signs of directing the winds, and the controlled clouds between Heaven and Earth. These great proofs guide those who reflect on them to the truth that their Creator exists; He brought them into being out of nothing. Verily, He is the Lord of all the Worlds (may He be Exalted and Glorified). None of the creatures can have an existence independent of Him (Glorified and Exalted be He). Allah (Exalted be He) says:❨ And among His Signs is that the heaven and the earth stand by His Command. ❩These signs which we observe and proofs which we read and learn can only be beneficial to people of sound minds and upright insight. Therefore, Allah (Glorified be He) says in the last portion of the Ayah:❨ are indeed Ayât (proofs, evidence, signs, etc.) for people of understanding. ❩

The Messengers (peace be upon them) are the sincerest of all people who established the proofs and were supported by miracles to prove their truthfulness. They informed us that Allah is the Sole Creator of all this; He is our Lord and Creator. He is the Most Gracious, the Most Merciful, the One Who is Free from all imperfections, the All-Holy; in addition to His other Magnificent Names. Allah (Glorified and Exalted be He) states in His Ever-Glorious Book that He is the All-Wise, the All-Knowing, the All-Able over everything. This is the best answer to the advocates of communism, atheism, socialism and other sects which deny the existence of Allah. Do these creatures create themselves? Can a rational person say such a thing? If you say to a rational person that water created itself, he would say: you are crazy. Likewise, a cup of tea, a cup of coffee, a spoon or a stick whose makers are known,

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so how about this great world which was created by the Al-Mighty Creator from nothing. He has placed countless signs and benefits in it. He is the Originator (Glorified be He) of all that exists. Glorified and Exalted is He! High above the falsehood that the wrongdoers say!

The Creator has explained His Names which befit His Sublime and Divine Being. The Messengers explained His Attributes and Names; they taught and guided people to them. The proofs supported their validity; especially the testimony of our Prophet Muhammad (peace be upon him); the truest and best of all Prophets. Allah sent him with His Great Book and the universal Message in which He explains everything. Then comes the role of the advocates of Masonry who want to make people regress to living like animals, putting everything on equal footing, fighting high moral standards and righteous deeds to make people like beasts which cannot distinguish the truth from falsehood or the good from the bad. This is against what the Messengers (peace be upon them) called for and against what the Glorious Qur'an preaches. It is also against the sound minds and the Fitrah with which Allah created people. Allah (Glorified be He) created the people with the ability to recognize high moral standards, righteous deeds, justice, truth and to hate oppression, aggression and harm.

Allah has created His Servants and has given them the ability to distinguish a father from a son, a brother from a sister, a wife from a husband, even animals can distinguish that.

Likewise, those who advocate pornography and do not see any sin in people doing what they want and allowing themselves to have whatever pleasures or immoralities they desire; they are all atheists and misled people. Allah has abolished this doctrine and explained that He sent the Messengers and revealed the Books to explain His due Rights upon mankind and explain the lawful good things that He permitted and the unlawful evil things that He prohibited. Allah (may He be Exalted and Glorified) commanded His Servants to adhere to the Law the Prophets were sent with and avoid whatever contradicts it.

Allah (Glorified be He) has clarified in the Heavenly Books the details of the lawful and

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the unlawful, right and wrong, and good and evil.

Pornographers and freemasons have turned away from all this and cast them behind their backs; they neither adhere to good morals nor sound logic. They refuse to follow what the Messengers came with of guidance, and discrimination between truth and falsehood, guidance and error. Anyone who contemplates the Book of Allah (Glorified and Exalted be He) and the Sunnah of His Prophet (peace be upon him) and thinks about the conditions of the world, will know that the truth lies in what the Messengers came with such as the explained laws of what Allah has permitted and prohibited. They were sent to distinguish between good and bad, lawful and forbidden according to the Shar` (Law) of Allah in order for societies to be properly established on the right basis of righteousness, guidance and good morals that preserve a person in terms of mentality, religion, property, person, offspring, wife...etc.

No one is entitled to go beyond their limits and attack others. This way, the community will be secure, conditions and manners will be upright, people will be secure and freedom will be achieved for everyone; in taking and giving, selling and purchasing. Every person will then take that which is lawful for them and possess that which is earned by Shar`y (Islamic legal) means, acting upon what benefits and causes harm to no one.

As for those who call for other ideologies such as Qadianiyyah and their like of those who call to follow a new Prophet or a new Messenger, their claim is void and their beliefs are false and misleading, because Allah (Glorified and Exalted be He) explained in His Truth-Clarifying Book that Muhammad (peace be upon him) is the Last of the Prophets. This was reported in the Hadiths Mutawatir (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible), and was announced by the previous Prophets. Allah (May He be Exalted) says:﴿ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴾But there are naive people who cannot distinguish these claims, miss everything, and do not discriminate between truth

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and falsehood, guidance and misguidance.

So, any claim raised will confuse them, because of their lack of knowledge and insight. Therefore, the voice of this man, Mirza Ghulam Ahmad, and his false claim found its way to these people who followed him and believed in what he said and wrote down in this matter, where he claimed himself to be the last of Prophets and Messengers, which blatantly goes against the Book of Allah and the Sunnah of the Prophet (peace be upon him).

How can this possibly be accepted? How can people of sound minds, who can read and write, be deceived by such a claim? The falsehood of this claim is crystal-clear. Allah (Glorified and Exalted be He) has given signs, lessons and admonition, but as Allah (Glorified be He) says:﴿ Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. ﴾Likewise, Bahiyyah, Babiyyah and their like who made false claims, who themselves are astray and deceive the weak-minded people who follow their claims. Their leader claimed that he is a prophet then claimed to be the Lord of all the Worlds!

Despite their glaring falsehood, we find followers, callers and gatherings which circulate their false claims

and call to their beliefs. Many of them know the truth and the falsity of their claims, but pretend to support their falsehood because they have some personal interests, so they follow their false way. They are like animals and even worse, as Allah (Glorified and Exalted be He) says:﴾ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴿Allah (Glorified be He) says:

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﴾ And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ﴿

Verily, these people are led astray like the people of Pharoah were misled by Pharoah and the people of Al-Namrud by Al-Namrud.

This helpless person who urinates, defecates, eats, drinks and feels the pain of everything, how could he be a Lord or God? How can this be acceptable to him or to his followers? But the matter as Allah (Exalted be He) says:﴾ Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. ﴿And as Allah (Glorified be He) says:﴾ Or do you think that most of them hear or understand? They are only like cattle ﴿Allah (Glorified and Exalted be He) also says:﴾ And who is more astray than one who follows his own lusts, without guidance from Allâh? ﴿

Likewise, the Antichrist who will come at the end of time and will be followed by a lot of ignorant people, who lack insight, and so will be blind to the falsehood he will circulate and the unusual acts he shall do that will only deceive the people weak in soul and mind.

Every doctrine and every false call finds followers and supporters with no hearts or guidance. As for the way of Salaf (righteous predecessors), it is clearer than the sun in the middle of the day, because it is based on clear proofs, sound evidence and decisive facts for any person of the least discernment who wishes to know the truth. Allah has explained in His Book and in the Sunnah of the Prophet (peace be upon him) that good and success are attained by adhering to the Book of Allah, the Sunnah of the Prophet (peace be upon him) and the way of the Salaf

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from the Sahabah (Companions of the Prophet, may Allah be pleased with them) and those who followed them righteously. The callers to the truth can refute the claims of those perverted people by the knowledge they obtain from the Book of Allah and the Sunnah of the Prophet (peace be upon him); and by the knowledge they gain through their sound minds, sharp discernment and pure nature on the basis of the guidance learned from the Book of Allah, the Sunnah of His Messenger (peace be upon him); and by what they have learned about Allah through His creatures that all testify to His Power, Greatness, Exclusive Right of worship and the truthfulness of His Messengers (peace be upon them). We should know that the truth which they preached is the truth found in the Book of Allah and the Sunnah of the Prophet (peace be upon him) which clarifies the lawful and the prohibited, guidance and misguidance, the Commands of Allah and His prohibitions and what He has informed about Paradise and Hellfire...etc.

As for Resurrection, Paradise, Hell and matters related to the Last Day which those people, Communists and all atheists deny, all these allegations are false and against the decisive proofs.

Their claims are refutable and invalid, because there are countless proofs on the resurrection of the dead and their standing for judgment before the Lord of all the Worlds. All that Allah has created in this world is a witness to the Power of Allah (Exalted be He) and His Exclusive Right to be worshipped. Allah sends down the rain upon the barren land and, by it, revives it after death and causes plants to come forth and every kind of fruit, as He wills.

The One Who caused this plant to grow and granted us all these fruits is Allah (Glorified and Exalted be He), Who sends down this rain and revives the barren land that brings forth plants and fruits. He is the One who will revive the dead and resurrect them from their graves. Everyone will stand before Him (Glorified and Exalted be He) to be asked about all that they did and earned in this world.

In the same way, Allah has created our father Adam of dust and then Allah created his offspring

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from a weak fluid which He formed into `Alaqah (clot; a piece of coagulated blood) then into Mudghah (small lump of flesh) then an embryo and finally a full human endowed with hearing, sight, reason, senses and organs. Gradually man grows and becomes a great human being who takes, gives, thinks, learns and produces.

These great proofs indicate the Ability of Allah and the truthfulness of the Messengers and their informing that there, in the Hereafter, will be a gathering before the Lord (Exalted be He) in which the truth shall be upheld and people of righteous deeds shall be rewarded with the best reward, enter Paradise and be saved from Hell and enemies of Allah shall be humiliated and cast into Hellfire forever.

Every rational person can see that there are people who oppress others and people whose rights are usurped and people who cannot protect their property and themselves. The oppressor may die without rendering

back the right to its owner, nor the oppressed being treated justly; will this eliminate the rights of the oppressed, the needy and the helpless? No, because the All-Wise, All-Knowing Creator has set a fixed date for justice, which is the Day of Recompense, where an oppressed person who has not been given their full rights in this world shall be avenged and Allah shall punish the oppressor in the way they deserve.

Verily, this world is not the place of reward and punishment, but it is the place of test, trial, work, joy and sorrows. A wronged person may regain their rights in it or it may be postponed to the Day of Judgment for a great wisdom, where Allah shall retaliate against those wrongdoers, as He (Glorified be He) says:❨ Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. ❩

On that Terrible Day, Allah shall treat the oppressed people with justice, give them their rewards and retaliate against those who wronged them. Allah may bring down a quick punishment on the oppressor in this world, as He did with many past nations. Allah may also postpone the defending of the oppressed, the punishing of the oppressor, then the due rights are given

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on this Great Day; the Day of Judgment when the eyes will stare in horror; all this is true.

The All-Wise, All-Knowing and Able over everything will not allow the rights of the oppressed to be wasted. Therefore, He has informed us that there will be resurrection, and there will also be retribution and judgment. There are numerous proofs on this from the Qur'an, the Sunnah, the Ijma` (consensus) of people of sound minds and intact nature. They also indicate that there must be retribution and judgment and that resurrection is true, Paradise is true and Hellfire is true. All these truths are stated in Heavenly Books, the Sunnah of the Prophet (peace be upon him) and supported by Ijma` of Muslims.

Certainly, Fitrah and sound mind testify to that, for we witness oppressors and oppressed people who remain undefended, their rights not given back. There must be a Day when they shall be judged and there shall be retribution for everyone for what they did.

We find pious believers, who are rightly guided and strive in the way of good, yet they do not have as much as those who transgressed the Limits of Allah and wronged the people, who - in spite of their wrongdoing - possess bundles of money, lofty palaces, servants and luxury.

There are many pious people who are deprived of all this. Therefore, there must be a Day on which they will meet their Lord to be given high status, great reward and many bounties for their patience and righteous deeds. They will have great reward, high status, ample good, palaces, servants and countless blessings for the pious work they did. On the other hand, Allah (Exalted be He) shall punish the wrongdoers, who overstepped the boundaries and rejected the truth. Those who are satisfied with the worldly life; deceived by its pleasures and drawn away by its allure; they will receive the punishment they deserve.

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They will suffer disgrace and the worst end, because of their transgression, turning away from Allah, overstepping the boundaries of His Law, repaying His favors with ingratitude, oppressing His Servants and their reluctance to show obedience.

Allah (Glorified and Exalted be He) shall punish them as they deserve. When a rational person of a sound nature contemplates these matters properly, they will realize that returning to Allah is true and that the claims which the atheists, communists, idol-worshippers and other deniers of the Hereafter and resurrection are of the worst false claims. It will become evident that their claims are groundless and their sayings are false.

Likewise, the preachers of false religions, calls and destructive ideas are all on the same track. But when people of sound minds, precise discernment and pure nature reflect on them, they will realize their falsehood and their fake evidence by measuring them against the Qur'an, the Sunnah and authentic books. Allah (Glorified be He) has created signs and provided the proofs supporting the truth from His Book, the Sunnah of His Prophet (peace be upon him) and the power of discernment He endowed mankind with; in addition to all the creatures which He has created in this universe. All these signs are proofs of His Wisdom and that He is the All-Knowing, the All-Bountiful Creator, having power over everything and the only One Who is worthy of worship - without a partner.

It is important for knowledge seekers - wherever they are - to recite the Book of Allah and to make understanding it and reflection on it one of their paramount concerns, and to devote care to proper recitation and contemplation of its meanings and clear proofs on the truthfulness of what the Messengers conveyed and what is explained in the Qur'an and on the falsehood of the statements made by evil people wherever they are.

Anyone who reflects on the Qur'an seeking guidance, Allah will honor them, give them insight and help them achieve their aim.

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Allah (Glorified be He) says:❨ Verily, this Qur'ân guides to that which is most just and right ❩Allah (Glorified and Exalted be He) also says:❨ Say: "It is for those who believe, a guide and a healing." ❩

Likewise, when a believer reflects on the purified Sunnah and the way the Prophet (peace be upon him) dealt with his enemies in Makkah and Madinah, they will feel the truth and know that the advocates of the truth are victorious and are always tested. Whoever misses victory in this world, shall not miss their reward and compensation in the Hereafter, as Allah (Glorified and Exalted be He) says:﴾ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ﴿﴾ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ﴿

Allah (Glorified be He) has promised those who work towards the Hereafter with victory in this world and reward in the Hereafter. Allah (Glorified and Exalted be He) says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿Allah (may He be Exalted and Glorified) has promised victory in these two Ayahs to those who work for the truth, perform Salah (Prayer), give Zakah to those who deserve it, enjoin good and forbid evil. Victory includes success and authority in this world and success and the Good Pleasure of Allah on the Day of Resurrection when the witnesses shall stand.

This is victory to the believers and humiliation to the disbelievers. The believers shall win Paradise, whereas humiliation and sorrow will cover the faces of the disbelievers and their final abode will be Hellfire.

Concerning this meaning Allah (Exalted be He) says:

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﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿

There are many Ayahs to the same effect.

Many wonders are revealed to anyone who reflects on the conditions of the people of knowledge who excelled in this nation and reflected on the Book of their Lord and the Sunnah of His Prophet (peace be upon him) and learned the knowledge which helped them acquire a correct understanding of the Book of Allah and the Sunnah of the Messenger of Allah (peace be upon him) from the writings and reported narrations of the Sahabah (may Allah be pleased with them) and Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them righteously such as Abu Al-`Abbas ibn Taymiyah (may Allah be merciful to him) and his two students: Ibn Al-Qayyim and Al-Hafiz ibn Kathir and those who were prominent in this field.

Yes, whoever thinks of their conditions and that Allah has granted them understanding of their statements and writings, shall see wonders, learn significant lessons, obtain valuable sciences, approach enlightened hearts and hear clear proofs that will guide anyone who adheres to them to the ways of happiness and uprightness.

This way, they will reach, by the Help of Allah, the sought-after goal and will be fortified by sciences, knowledge and enjoy the tranquility of learning the truth with which Allah sent His Messengers, revealed in His Scriptures and was followed by the Salaf of this nation.

It will become clear that those who disagree with them from the callers to aberrance and error have nothing but casting doubts and some false claims which are of no avail.

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We should know that the student of knowledge is the one who distinguishes the truth from falsehood through clear proofs and certain evidence. They read the books of the guided Imams, take from them that which is in conformity with the truth and leaves the weak views and those which are contradictory to the truth. From these prominent Imams is Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him) and his supporters during the twelfth centuries who became prominent in this field. They wrote great successful writings and sent letters to people and refuted the opponents. They explained the truth in their messages and compositions based on proofs from the Qur'an and the Sunnah. Shaykh `Abdul-Rahman ibn Qasim (may Allah be merciful to him) gathered many of these writings in His Book which is entitled: (Al-Durar Al-Sunniyyah Fi Al-Ajwibah Al-Najdiyyah).

Anyone who considers the proofs which Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him) and his students wrote, would see the obvious truth, the decisive evidence and clear proofs which show the invalidity of the opponents' views and their doubts and explain the truth with clear evidence.

Although they are late scholars, they were guided to show the truth and explain its proofs. They explained the issues of Tawhid (belief in the Oneness of Allah/ monotheism), refuted idol advocates, grave worshippers and became prominent in this field. They were on the straight path; the way of the Salaf and they depended on clear proofs from the Book of Allah and the Sunnah of the Prophet (peace be upon him). Moreover, they gave much care to the books of Hadith and Tafsir (exegesis of the meanings of the Qur'an)

and became prominent in this field until, through them, Allah made truth prevail, falsehood to be defeated and established the clear evidence by their efforts. He made them spread Islam, uplift the banner of Jihad (striving in the Cause of Allah) and caused blessings and good to gush forth on their hands. The advocates of the truth in all countries who knew their books, the truthfulness of their claims and the soundness of their methodology follow their call and resort to their writing in answering the enemies of Islam everywhere such as the followers of polytheism, heresies and superstitions.

I ask Allah (Glorified and Exalted be He) to guide us to do the things that please Him and to mend our hearts and deeds. I ask Him to make us guided and guiding, righteous and acting for righteousness and to grant us good understanding of religion. I also ask Him (Glorified and Exalted be He) to make His religion victorious, to make His Word uppermost, and set right the conditions of Muslims everywhere. I ask Him to make their rulers pious, guided and guiding. I ask Him to help them rule by Shari`ah and appeal to its judgment, and guide them to every good, and uphold the truth through them, for He is the Most Generous, All-Bountiful. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The morals of scholars

Praise be to Allah, the Lord of the Worlds. May Allah's peace and blessings be upon the most honorable of Prophets and Messengers, our Prophet Muhammad, his family, and Companions.

I would like to clarify the morals that should be found in scholars and what they should do as they follow their great leader and role model in everything good, our Prophet Muhammad ibn `Abdullah (peace be upon him), the Messenger sent by Allah, and the leader of all callers to Allah. I saw that it is better to be entitled "The morals of scholars". It is known for anyone who has the least knowledge that the scholars are the successors of the prophets, because the prophets did not bequeath money; they left us only knowledge, and knowledge is what was indicated in the Qur'an and the Sunnah (whatever is reported from the Prophet). That is why `Aishah (may Allah be pleased with her), when asked about the morals of the Prophet (peace be upon him) said,﴾ The character of the Prophet (peace be upon him) was the Qur'an. ﴿These great words said by `Aishah (may Allah be pleased with her) guides us to the fact that his morals (peace be upon him) were based on following the commands of the Qur'an and avoiding its prohibitions, which entails adhering to the morals praised in the Qur'an and keeping away from those that are dispraised in the Qur'an. It is a great and comprehensive word. The scholars, Du`ah (callers to Islam), teachers, and students should care about Allah's Book, derive the morals loved by Allah (Glorified and Exalted be He) from it, and adhere to them so that they become a permanent lifestyle for them wherever they are.

Allah (Glorified and Exalted be He) says,﴾ Verily, this Qur'ân guides to that which is most just and right ﴿The Qur'an is the guide to the most just and right way. There is no greater aim for a Mu'min (believer) than being straight on the most just and right way;

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There is no doubt that this is the noblest and most important of objectives, which is the great moral character with which Allah praised His Prophet Muhammad (peace be upon him) in Surah Al-Qalam, as He (Glorified and Exalted be He) says,﴾ Nûn. [These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the pen and by what they (the angels) write (in the Records of men).﴿﴾ You (O Muhammad صلى الله عليه وسلم), by the Grace of your Lord, are not mad. ﴿﴾ And Verily, for you (O Muhammad صلى الله عليه وسلم) will be an endless reward. ﴿﴾ And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character. ﴿Thus, all scholars and knowledge seekers should care about this moral and recite Allah's Book and work accordingly. Allah (Glorified and Exalted be He) says,﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿Those are the people with sound minds whom Allah granted ability to distinguish between Al-Haqq (the Truth) and falsehood, and between guidance and misguidance. A person who wants to acquire this great moral should refer to Allah's Book (Glorified and Exalted be He) and recite it meditatively, whether with friends or by asking the scholars about problematic issues. You should also benefit from the reliable books of Tafsir (exegesis of the meanings of the Qur'an) and the Sunnah, as it is interpretative of the Qur'an, so that you follow this straight path and be among the people who recite Allah's Book and apply it.

The Jews had Allah's Book; the Christians had Allah's Book; and the corrupted scholars of this Ummah (nation) had Allah's Book, but what did they do with it?

They became the most evil of people because they contradicted Allah's Book, so Allah (Exalted be He) became angry with them. The same applies to their followers; any one who violates Allah's Book intentionally and follows the way of the misguided people of the Jews, the Christians and others, takes the same ruling. The aim is to apply Allah's Book and make it a reference for us in morals just like it is a reference, guidance and healing for our predecessors. Allah (Glorified and Exalted be He) said to His Prophet (peace be upon him),﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿This is also one of his morals (peace be upon him); it is also one of the morals of scholars, people of deep insight, people of Iman (Faith) and pious people. However, people of knowledge

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without Taqwa (fearing Allah as He should be feared) or Iman have no share in this, because one of the qualities of religious scholars is to call people to Allah's Way, to act upon their knowledge, and to explain the truth depending on evidence from Shari`ah (Islamic law), whether in sayings, deeds, or `Aqidah (creed). Those are the guides of the people in the light of Allah's Book and the Sunnah of His Messenger; they would not exchange the Ayahs (Qur'anic verses) of Allah for a trivial thing; they would rather convey to people Allah's religion, guide them to the truth with which Allah sent His Prophet (peace be upon him), and bear harm patiently in all cases. Thus, it is known that anyone who calls people to Allah ignorantly is not

following the role model of the Prophet (peace be upon him) in morals. Such a person does not have the morals of scholars; they are rather criminals, because Allah (Glorified be He) considers speaking in His Name without knowledge more dangerous than Shirk (associating others with Allah in His Divinity or worship), because it leads to great corruption. In His Clear Book, Allah (Exalted be He) says,﴿ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴾He (Glorified be He) considers speaking in His Name without knowledge the greatest of what He has prohibited, because this Ayah includes graduation from the least to the most dangerous. Thus, the danger of speaking in Allah's Name without knowledge is known, and that it is one of the greatest forms of Munkar (that which is unacceptable or disapproved by Islamic law and Muslims of sound intellect) and major sins, as it has evil consequences and leads to the misguidance of people. In another Ayah of Surah Al-Baqarah, Allah (Glorified be He) clarifies that speaking in His Name without knowledge is called for by Satan, so a knowledge seeker should not follow the way of Satan. Allah (Glorified and Exalted be He) says,﴿ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. ﴾﴿ He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. ﴾Look at what Allah (Exalted be He) has mentioned about this open enemy; he commands us to do evil and immoral deeds and to speak in the Name of Allah without knowledge, as he knows how dangerous it is to speak in the Name of Allah without knowledge. A person who speaks in the Name of Allah without knowledge allows prohibited things, prohibits

lawful things, forbids the truth, and commands falsehood out of ignorance. Thus, scholars and knowledge seekers should beware of speaking in the Name of Allah without knowledge; they should also pay attention to evidence from the Shari`ah so that they are aware of what they call for and are not speaking in the Name of Allah without knowledge. Those who know Allah well are the people who fear Him most and observe His limits, according to Allah's saying (Exalted be He),﴿ It is only those who have knowledge among His slaves that fear Allâh. ﴾Every Muslim fears Allah and every scholar fears Allah, but the degree of this fear is variable. The people who fear Allah the most are the scholars who know His religion, not scholars of medicine, engineering, geography, or mathematics; they are the scholars who know Allah, His religion, and that with which His Messenger (peace be upon him) was sent. On top of these come the Messengers of Allah (peace be upon them);

The Messengers and Prophets are the top of the scholars, their role models, and their Imam (leaders); and those who came after them are successors who inherited their knowledge and called for the same ideas. There is a Hadith that states,﴿ Scholars are the heirs of the prophets. ﴾Thus, the scholars, even of the recent times, should follow the way of their righteous ancestors in fearing Allah, revering His orders and prohibitions, and observing His limits. They should also support Al-Haqq, call for guidance and fear the blame of no one but Allah. Thus, their knowledge becomes useful; their conscience is cleared, and people benefit from them. Allah's saying (Glorified be He),﴿ It is only those who have knowledge among His slaves that fear Allâh. ﴾refers to absolute fear which is felt by scholars, on top of whom come Messengers and Prophets, then by the best scholars gradually according to the degree of their Taqwa, knowledge, strength of Iman, and perfection of belief.

When some Sahabah (Companions of the Prophet) asked about the secret deeds that the Messenger of Allah (peace be upon him) used to do, they felt they were little and said to themselves, "How can we reach the stage of the Messenger of Allah (peace be upon him)? His past

and future sins have been forgiven by Allah." It is mentioned in the Sahih (authentic) Hadith reported from `Aishah (may Allah be pleased with her) that﴿ one of them said, "I will offer Salah (Prayer) continuously and never sleep." Another one said, "I will observe Sawm (fast) continuously and never break it." The third one said, "I will never sleep on a bed." The fourth one said, "I will never eat meat." When the Prophet (peace be upon him) heard about this, he gave a Khutbah (sermon) to people, praised Allah and then said, "By Allah, I am the most pious one among you. However, I offer Salah and sleep; I observe Sawm and break it; and I marry women. Those who shun away from my Sunnah are not real Muslims." ﴾The Prophet (peace be upon him) made it clear that he is the one who feared Allah most and knew what to avoid. The same applies to the Messengers before him; they knew Allah most and feared Him most. Next to them come the scholars, each according to his rank. However, perfection of fear of Allah does not entail infallibility; any scholar might commit a mistake and return to Al-Haqq as soon as he conceives it. The Prophet (peace be upon him) said,﴿ All Banu Adam (human beings, descendents from Prophet Adam) are sinners, and the best among them are those who repent. ﴾A scholar should seek Al-Haqq by evidence, exert effort in this, ask Allah for help and assistance, and purify his intention. If he makes a mistake after all this, he will have one reward; if he finds the truth, he will have two rewards as authentically reported in the Sunnah of the Messenger of Allah (peace be upon him).

Fearing Allah (Exalted be He) entails observing the limits of Allah and following the Manhaj (methodology) of the Messenger of Allah (peace be upon him) whereas anything more than this is considered exceeding the proper limits, which is impermissible. A scholar is the one who observes Allah's limits in allowing, prohibiting, working, and abstaining; and he should also be very careful not to speak in the Name of Allah without knowledge or work against what he knows, so that he does not resemble the Jews. Allah (Glorified be He) mentions some good qualities about the pious People of the Book to remind us about this. He (Exalted be He) says,﴿ Indeed in their stories, there is a lesson for men of understanding. ﴾In historical tales there are lessons just like Allah (Glorified and Exalted be He) says. He (Glorified be He) also says,﴿ Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. ﴾﴿ They believe in Allâh and the Last Day; they enjoin Al-Ma`rûf (Islâmic Monotheism, and following Prophet

Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. ﴾

This is an example of their good deeds and qualities mentioned by Allah (Glorified be He) to us so that we might follow them and imitate those good people. At the end of Surah Al-`Imran, Allah (Glorified and Exalted be He) also says,﴿ And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account. ﴾These are the good qualities adopted by the good People of the Book and those whom Allah guided of their scholars. They believe in Allah; they feel Khushu` (the heart being attuned to the act of worship); they are obedient to Allah; they humble themselves before Him; they do not exchange the Ayahs of Allah for a small price; and they do not deny the truth like what their misguided scholars did when they denied the biography of Prophet Muhammad (peace be upon him) and much of Al-Haqq for their worldly enjoyments.

As for the people of knowledge and Iman, and those who fear Allah (Exalted be He) among the ancestors and the latecomers, they declare Al-Haqq and do not exchange the Ayahs of Allah for a small price. One of their great deeds is clarifying Al-Haqq, referring to it, calling people to it, and warning against falsehood. They also seek Allah's reward and fear His punishment (Glorified and Exalted be He). Allah (Exalted be He) also says,﴿ Shall he then who knows that what has been revealed unto you (O Muhammad صلى الله عليه و سلم) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed. ﴾He (Exalted be He) also says,﴿ Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). ﴾In those two Ayahs, Allah (Glorified be He) indicates that those who know Al-Haqq revealed by Allah, including guidance and integrity, are not equal to those who are too blind

to be guided to Al-Haqq for their corruption of thoughts and heart; they are not alike. That is why Allah (Exalted be He) says,﴿ It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). ﴾Allah makes it clear that remembrance and reflection are made by those who have sound minds.

Then, He mentions their great qualities saying,﴿ Those who fulfil the Covenant of Allâh and break not the Mîthâq (bond, treaty, covenant). ﴾Those are the qualities of the people of knowledge and Iman; they are those who fulfill Allah's covenant entrusted to them; adhere to His religion in sayings, deeds, and `Aqidah; they do not break the covenant. Rather, they respect it and enjoin what Allah has ordered to be joined, such as Istiqamah (integrity), sincerity to Allah, and following the Sunnah of the Messenger of Allah (peace be upon him); and they fear Allah and the terrible reckoning. Both Tawhid (monotheism) and following the Messenger of Allah should be observed. Both testifying that there is no Ilah (god) but Allah and that Muhammad is the Messenger of Allah should be enjoined. They also follow Iman by deeds, such as dutifulness to parents and maintaining ties of kinship. They fear Allah in a way that helps them obey Allah and protects them from committing sins; it is real fear, not just claims, that affects their hearts and makes them attuned to Allah, respectful to His limits, abstaining from His prohibitions and obedient to Him.

Thus, the people of knowledge and Iman fear Allah in a fruitful way that leads to Al-Haqq and avoidance of falsehood. They also﴿ and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). ﴾This is out of their perfection of fear; they fear the terrible reckoning, so they prepare themselves and keep their Istiqamah out of fear of terrible reckoning on the Day of Resurrection.

Allah (Glorified be He) then mentions the sixth and seventh qualities in His saying (Glorified and Exalted be He),﴿ And those who remain patient, seeking their Lord's Countenance, perform As-Salât (Iqâmat-as-Salât) ﴾They patiently obeyed Allah and refrained from committing things that He prohibited

sincerely drawing closer to Him free of show-off and vain pride. The people of Iman and knowledge endure hardships in obeying Allah, abstaining from sins, conveying Allah's Message, offering Salah and not neglecting anything enjoined by Him in this great act of `Ibadah (worship), which is the main pillar of Islam; they rather offer it as enjoined by Allah (Exalted be He).

Allah (Glorified be He) mentions the eighth and the ninth qualities in His saying,﴿ and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good ﴾This means that they spend secretly and in public to please Him and do good to the people, seeking Allah's bounty and mercy. They also pay Zakah (obligatory charity) and spend in charity of the money given to them by Allah (Glorified be He),﴿ and defend evil with good ﴾They repel misdeeds with good deeds out of their perfect patience, endurance, and restraint of anger. This is the status of scholars and righteous people, according to Allah's saying (Exalted be He),﴿ for such there is a good end. ﴾The good end is interpreted by Allah's saying (Glorified be He),﴿ 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. ﴾Their reward for those deeds entails that Allah encompasses them, their parents, their progeny and their spouses with His bounty and mercy (Glorified and Exalted be He). Istiqamah on Allah's orders, fulfilling His rights, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and prohibiting Munkar, steadfastness on Al-Haqq, being patient in it and

meeting an evil deed with a good one, all this leads to the righteousness of a person, their parents, spouse and progeny. They gather in the abode of honor, and angels visit them and greet them. One of the greatest blessings of Allah on a man is making him a cause for the guidance of his parents, wife and children. A woman may also be a cause for the guidance of her husband, parents and children. It is concluded from the noble Ayah that the entrance of parents and spouses into Jannah (Paradise) with their relatives is due to their righteousness,

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not merely kinship. It is Istiqamah and exerting maximum effort in obeying Allah which is the greatest mediator for a person, and this makes their relatives, spouse and progeny gathered in the abode of honor. This noble Ayah resembles that of Surah Saba' in which Allah (Exalted be He) says,﴾ And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. ﴿

Allah (Exalted be He) also says in Surah Al-Hujurat,﴾ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. ﴿These, and other noble Ayahs indicate that reaching high ranks, attaining Jannah, being safe from Allah's punishment and wrath are not achieved by wishes, supplications, or lineages; it is only achieved by Allah's guidance and mercy, through enduring obedience to Allah, restraining oneself from His prohibitions, seeking Him (Glorified and Exalted be He), being sincerely devoted to Him in deeds and asking Him to grant us success and guidance, while enduring hardships and disasters in the way of Al-Haqq. Thus, great goodness is achieved by them and they attain Jannah. The people of Iman, knowledge, and guidance should follow these great morals so that they attain a good end, and their final destination will be Jannah. There must be patience, sincerity and honesty. Allah (Exalted be He) says in Surah Al-Insan,﴾ And their recompense shall be Paradise, and silken garments, because they were patient. ﴿He (Glorified be He) says in Surah Al-Mu'minun,﴾ Verily I have rewarded them this Day for their patience: they are indeed the ones that are successful. ﴿In Surah Al-Furqan, he describes the great attributes of the His good Slaves saying,

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﴾ Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. ﴿

These are the good qualities described in His saying,﴾ And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness ﴿They attained this rank due to their obedience to Allah (Exalted be He), restraining themselves from things that He prohibited and bearing disasters. We should take care of this matter and prepare well for it. A knowledge seeker should know that their patience is a must; and that great deeds and goodness are not achieved by mere claims and wishes without work and patience.

May Allah by virtue of His Names and Attributes guide us and all Muslims to useful knowledge and righteous deeds! May He grant us all the morals of the people of knowledge and Iman of Messengers and their righteous followers! May He grant us and all the Muslims more useful knowledge, righteous deeds, and deep insight! May He protect us all from the evils within ourselves and our misdeeds! May He (Glorified be He) guide those in charge of the Muslims everywhere to all what pleases Him and benefits the people! May He guide the leaders of Muslims and help them obey Him and His Messenger! May He guide them to rule according to His Shari`ah, abide by it, refer to it, and beware of what contradicts it! May He also set right the affairs of the Muslims everywhere; grant them comprehension of religion; help them remember Him, thank Him and worship Him well; and protect us and all Muslims from what contradicts His Shari`ah! He (Glorified and Exalted be He) is the Only One Capable of doing so.

May Allah's peace and blessings be upon His Slave and Messenger, our Prophet Muhammad, his family, Companions, and those who follow him in righteousness until the Day of Judgment!

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The Incident Took place in Al-Masjid Al-Haram

and the Issue of

the Awaited Mahdy

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance.

The terrible crime committed by a group of Muslims after the Fajr (Dawn) Prayer on Tuesday, corresponding to 1/1/1400 A.H. when they broke into Al-Masjid Al-Haram (the Sacred Mosque in Makkah) fired at those who were offering Salah (Prayer) and circumambulating the Ka`bah, the most sacred of places, outraged the Islamic world and was received with denunciation. It was an attack on the Sacred House of Allah which Allah made a refuge and a place of safety for people. It was a violation of its sanctity, the security of the country and the sacred month; an act of terrorism against the Muslims, sowing the seeds of Fitnah (trial) and wrongfully defying the ruler of the country.

There is no doubt that this crime was an act of disbelief committed in the Sacred House of Allah about which Allah states,❨ and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment. ❩It is also considered as having brought fear, harm, and injustice to the Muslims. Allah (Glorified and Exalted be He) states,❨ And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. ❩He (Glorified be He) states,❨ And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment. ❩He (Glorified and Exalted be He) also states,❨ And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper. ❩In addition, they took up

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arms and shot security guards who wanted to quell this Fitnah and protect the Muslims from their evil.

The Prophet (peace be upon him) stated,❨ Whoever takes up arms against the Muslims is not of them. ❩He (peace be upon him) also prohibited carrying arms in the Sacred Mosque and stated,❨ This city (i.e. Makkah) was made a sanctuary by Allah until the Day of Resurrection; blood should not be shed therein nor should its trees be cut. ❩He (peace be upon him) also stated,❨ Fighting in this town was not lawful to anyone before me; it was made lawful for me only during an hour on one day; and today (now) its sanctity is the same as it was before. It is incumbent upon those who are present to convey it (this information) to those who are absent. ❩There are many Hadiths that stress this meaning. The evil and harm of this Fitnah not only affected many pilgrims, but others as well.

They closed the doors of Al-Masjid Al-Haram and prevented people from entering or leaving. Thus, this group of people are described in Allah's statement,❨ And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. ❩

Overall, this awful incident led to great injustice, corruption, and affliction. No similar incident had ever occurred in Al-Masjid Al-Haram before, whether in the times of Jahiliyyah (pre-Islamic time of ignorance) or after Islam.

They justified their injustice and aggression claiming that they wanted to take Bay`ah (pledge of allegiance) to the so-called Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law), it is void and groundless explanation. It is impermissible for them to use it as a pretext to violate the sanctity of Al-Masjid Al-Haram and the Muslims therein. They are not allowed to take up arms and shoot the security guards and others. The Awaited Mahdy is one of the matters of the Ghayb (the Unseen), so it is impermissible for any Muslim to confirm that anyone is the Awaited Mahdy; this is considered speaking ignorantly about Allah and His Messenger, and claiming to know that which only Allah knows; until its signs, or the Prophet's descriptions (peace be upon him) of the Mahdy become clear. The most important and

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clearest of these descriptions is that he will rule according to Shari`ah (Islamic law); filling the world with justice as much as it was filled with injustice. Other signs include his being of the family of the Prophet (peace be upon him), having a broad forehead and a prominent nose, and having the same name and surname as the Prophet (peace be upon him). If all these signs are manifested, a Muslim may claim that this is the Mahdy.

As for relying on dreams as a proof that a certain person is the Mahdy, this contradicts Shari`ah, the Ijma`

(consensus of scholars) and the believers. Even if many dreams are claimed, we cannot rely on them regarding something contrary to the sanctified Shari`ah. Allah (Glorified be He) perfected Islam for the Prophet (peace be upon him) and completed His blessing on him before his death, so it is impermissible for anyone to rely on a dream in opposing Shari`ah. Moreover, the Prophet (peace be upon him) was informed that the Mahdy will rule according to the sanctified Shari`ah, so how can he and his followers violate the sanctity of Al-Masjid Al-Haram and the Muslims, and take up arms against them unjustly? How can he defy an already existing government that has given the Bay`ah to one man, and create anarchy this way? It is authentically reported that the Prophet (peace be upon him) stated,(When you are loyal to one man as your leader, you should smite the neck of any other person who seeks to undermine your solidarity or disrupt your unity, whoever he may be.)Related by Muslim in his Sahih (authentic) Book of Hadith.When the Prophet (peace be upon him) accepted Bay`ah from his Sahabah (Companions), he made sure that they would not fight over leadership with their rulers,(unless you notice them committing absolute Kufr (disbelief) for which there is a proof from Allah.)

Praise be to Allah, this country has never committed what obligates defying this order; those who permit rebellion in the country if its people commit sins are Khawarij (separatist group that believes committing a major sin amounts to disbelief) who declare Muslims to be Kafirs (disbelievers) for committing sins, fight Muslims and ignore the Mushriks (those who associates others with Allah in His Divinity or worship). The Prophet (peace be upon him) described them in his statement:(They quickly pass through (the teachings of) Islam just like an arrow passes through

prey.)He also says,(Whenever you meet them, kill them, for you will be rewarded by Allah on the Day of judgment.)(Agreed upon by Al-Bukhari and Muslim).

There are many known Hadiths about them. The Prophet (peace be upon him) also stated,(Whoever finds that the governor appointed over them indulges in an act of disobedience to Allah, they should condemn the governor's act, but should not withdraw themselves from his obedience, for whoever separates from the Muslims will die as those who died in the times of Jahiliyyah (as rebellious sinners).)He (peace be upon him) also stated in the Hadith of Al-Harith Al-Ash`ari ,(I order you to do five things Allah has ordered me to do: Jihad (fighting in the Cause of Allah), listening, obedience, Hijrah (a believer's migration to an Islamic land) and (sticking to) the group. If a person separates from the community a span's length, they remove the noose of Islam from their neck, unless they repent.)

There are many other Hadiths that stress this meaning.

The scholars of Saudi Arabia, including me, have issued a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning this incident. This Fatwa was published in local newspapers, and broadcast over on radio and television. Below is the text of the Fatwa:

A Statement of the Council of Senior Scholars concerning

the aggression made against Al-Masjid Al-Haram

All praise be to Allah, Alone. May peace and blessings be upon the last Prophet, his family and Companions.

The Council of Senior Scholars held its 15th session in Riyadh, in the first half of Safar 1400 A.H. to discuss the agenda of this session, and decided to issue a statement on the aggression made against Al-Masjid Al-Haram. The attack was launched by a misguided and aggressive group whom Allah protected the believers from the evil of its aggression and ended it with His Favor and Beneficence. On this occasion, the Council of Senior Scholars condemns the sinful action of this oppressive group

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and its treacherous attack, considering it committing several crimes, the most heinous of which are:

1- Violating the Sacred House of Allah, making it a battlefield and changing it from a secure precinct to a battleground where disorder, horror, disturbances, murder, and fighting prevail, turning deaf ears to the severe punishment and abominable crime involved. Allah (Exalted be He) says:(and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.)It is related in Sahih (authentic) book of Al-Bukhary that the Messenger of Allah (peace be upon him) said:(Allah made Makkah inviolable, not people who did so. Therefore, it is not permissible for anyone who believes in Allah and in the Last Day to shed blood or cut a tree therein. If a person justified his fighting by the fight that Allah's Messenger (peace be upon him) had in Makkah, tell him that Allah made fighting in Makkah permissible for His Messenger for an hour of a day, and did not permit anyone of you. Makkah became inviolable this day like the day before. Let the attendants here convey this message to the absentees.)

2- Shedding Muslims' blood in the Sacred House of Allah in Makkah Al-Mukarramah and its secure precinct where they killed dozens of Muslims whose blood and money are inviolable.

3- Launching fighting in the Sacred land as well as in the sacred month. Allah (Exalted be He) says:(They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression))

4- Revolting against the Muslim ruler while Muslims are living in a state of stability, solidarity, love, exchanging advice and unity under his rule and authority that people all over the world envy. The violators belittled the crime of revolting against the Muslim ruler and gave up an effective pledge of obedience they gave to him.

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In doing so, they forgot or neglected the Shari`ah texts mentioned in the Quran and Sunnah in this regard. Allah (Exalted be He) says:(O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority.)

It is narrated in thethe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that `Ubadah Ibn Al-Samit (may Allah be pleased with him) said:(The Messenger of Allah (peace be upon him) called us and we took the oath of allegiance to him. Among the injunctions he made binding upon us was: Listening and obedience (to the ruler) in pleasure and displeasure, in adversity and prosperity, even when somebody is given preference over us, and without disputing the delegation of powers to a man duly invested with them (Obedience shall be accorded to him in all circumstances) except when you have clear signs of his disbelief in (or disobedience to) God - signs that could be used as a conscientious justification (for non-compliance with his orders).)This is the narration of Muslim.

According to another narration in the Sahih [authentic book of Hadith] of Muslim on the authority of Ibn `Umar (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) saying:("One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahiliyyah (will die as a pagan)".)

In the Sahih (authentic) book of Hadith of Muslim on the authority of `Abdullah Ibn `Amr Ibn Al-`As (may Allah be pleased with both of them) that the Prophet (peace be upon him) said:(He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i. e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter.)

In the Sahih (authentic) book of Hadith of Muslim on the authority of `Arfajah Ibn Shurayh that the Prophet (peace be upon him) said:(When you are holding to (one single man as your leader), you should kill the person who seeks to undermine your solidarity or disrupt your unity whoever is he.)

5- Preventing the religious rites to be practiced in the sacred house of Allah during the period of their attack. Salah (Prayer), Tawaf (circumambulation around the Ka`bah), recitation of the Quran and other acts of worship were not practiced in the Sacred House to the extent that there was no Salah performed or Adhan

(call to Prayer) announced in it for two consecutive Fridays. Allah (Exalted be He) says:﴿ And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? ﴾

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6- Misleading a group of naive men and women by having them engaged in the fold of this sinful aggression and exposing them to many tragedies and various forms of hardship and causing some of them to be killed.

7- Answering the call of whims and misguidance since leader of this sedition claims one of them as the awaited Mahdy and summoned people to pledge allegiance to him, though all signs show his false claim.

In light of the statement mentioned above, the Council of Senior Scholars considers this group misguided due to its violation of the Sacred Precincts of Allah and His Sacred House, killing Muslims without right, disuniting Muslims and sowing dissension among them. By doing so, they fall under the saying of Allah (may He be Praised), reading:﴿ and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment. ﴾and His saying:﴿ And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? ﴾

This Council even holds that the publications of this aggressive group include malicious misconceptions, false interpretations, and misguided trends that sew the seeds of evil, Fitnah and misguidance. They will create disorder, disturbances and manipulation of Muslims' interests on some pretexts that dazzle the eyes of naive people whereas they conceal wide-spreading evil. The Council warns all Muslims against the evil contents of these publications. On the occasion of eliminating this Fitnah at the hands of the government of His Majesty King Khalid Bin Abdul Aziz - may Allah protect him, grant him success and help him do every good, the Council thanks Allah (May He be Praised) for facilitating the means of getting rid of this group and implores Him to protect these lands and all Muslim countries in general from every evil. We implore Allah to gather the Muslim countries on the truth, support their rulers,

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and make them glorious with Islam and Islam victorious with them. We ask Allah to provide the Muslim rulers with righteous assistants who cooperate with them in doing goodness, guide them when they do not know it and remind them when they forget. We ask Him to establish the truth and abolish falsehood even if the criminals, oppressors, the spiteful, deceivers and enviers do not like it. The Council appreciates the great efforts the government made to end this Fitnah in a powerful manner full of wisdom and insight. It also expresses gratitude to all people who contributed to eliminating this Fitnah with his hand, tongue or writing, mainly, His Majesty, King Khalid, his Royal Highness, loyal assistants and all various ranks of the military forces. We implore Allah (may He be Praised) to forgive, reward and shower their dead people with mercy as well as to bountifully reward the living ones and make them firm on the truth and guidance. Indeed, Allah is Sufficient for us and He is the best Disposer of affairs. May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Council of Senior Scholars

\`Abdullah Al-Khayyat	Muhammad Ibn \`Ali Al-Ridirkan	\`Abdullah ibn Muhammad ibn Humayd			
Sulayman ibn \`Ubayd	\`Abdul-\`Aziz ibn Salih	\`Abdul-Razzaq \`Afify			
Rashd Ibn Khunayn	Muhammad ibn Jubayr	Ibrahim ibn Muhammad Al Al-Shaykh			
\`Abdullah ibn Ghudayyan	Salih Ibn Ghusun	\`Abdul-Majid Hasan	\`Abdullah ibn Qa\`ud	\`Abdullah ibn Mani\`	Salih Ibn Luhaydan

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This statement is enough for convincing the seekers of truth, but I want to add much clarification of the mistakes and wrongdoing of this group in its action and false claim about the person whom they call Al-Mahdy

As for rejecting the idea of the awaited Al-Mahdy totally as some people recently claimed, it is invalid, for the Hadiths, which state the coming of Al-Mahdy at the end of time and that he will help justice and fairness dominate the earth as it has been filled with injustice, were largely reported by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) in meaning. A group of scholars stated this, including Abu Al-Hasan Al-Abery Al-Sijistany who lived in the 4th century A.H., the eminent scholar Al-Safariny, the eminent scholar Al-Shawkany and other scholars. This takes the same status of Ijma\` (consensus of scholars).

It is not permissible to say that a particular man is certainly Al-Mahdy unless he fulfills the signs cited by the Prophet (peace be upon him) in the Sahih (authentic) Hadiths. The major sign is that Al-Mahdy will fill the earth with justice and fairness as it has been filled with injustice and oppression.

May Allah (may He be Praised) reform the affairs of all Muslims and grant them good understanding of religion! May He guide the Muslim rulers to judge according to the Islamic Shari\`ah and avoid all that is against it! We implore Him to endow Muslims with a good end - indeed, Allah is a Beneficent and Generous. May peace and blessings of Allah be upon His slave and Messenger, our Prophet Muhammad, his family, Companions, and those who followed them in the best way until the Day of Resurrection!

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Commentary on a lecture entitled:

"The Belief of Ahl-ul-Sunnah wal-Athar about the Awaited Al-Mahdy "

After the lecturer finished his speech about the `Aqidah (belief) of Alh-ul-Sunnah wal-Athar (those adhering to the Sunnah), His Eminence, the vice-president of the Islamic University at that time, Sheikh `Abdul-`Aziz ibn `Abdullah ibn Baz commented on the lecture with the following:

May Allah's Peace and Blessings be upon Allah's Messenger, his household, Companions and those who follow his way and make use of his guidance until the Day of Judgment!

I offer my grateful thanks to our honorable lecturer, Sheikh, `Abdul-Muhsin ibn Hamad Al-`Abbad for this comprehensive valuable lecture. Indeed, it is a perfect and useful lesson from him for he rightfully elaborated on the issue of the Awaited Mahdy so there is no need for more than he mentioned in his worthwhile lecture and the Hadiths he cited as well as the sayings of religious scholars. Truly, he was aided and guided by Allah concerning illustrating what is correct in the issue. May Allah reward him better for his precious lecture and his considerable efforts! May Allah double the reward for him and help him complete his treatise on this subject! On our part, we will publish his treatise after he finishes it owing to the great benefit it has and the need of most Muslims to it. However, what I want to say here is that

our lecturer pointed out in his lecture the sound opinion in this regard as illustrated by the people of knowledge. In fact, the issue of Al-Mahdy is well-known and there is a great deal of Hadiths about it; there are many Mutawatir Hadiths (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) concerning Al-Mahdy

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which all support each other as stated by more than one scholar and clarified by our Sheikh during the lecture. However, the Hadiths are Mutawatir by meaning for the increasing number of its ways and the difference of their focal narrators (the focal narrator looks like the common dominator in mathematics for he occupies the position on which the Hadith is centered), the companions who related these Hadiths, narrators and words. These Hadiths rightfully confirm that the matter of this promised person is well-established and his appearance is a truth. Al-Mahdy's name is Muhammad ibn `Abdullah Al-`Alawy Al-Husny from the precedents of Al-Hasan ibn Aly ibn Abu Talib (may Allah be pleased with him). This Imam is an indication on Allah's Mercy with the Islamic nation for he will come out at the end of time and administer justice and truth and prevent injustice and oppression. Allah will raise by him the matter of goodness in the nation; spreading justice, guidance and direction among people.

I have read many of the Hadiths about Al-Mahdy and therefore I approve the views of Al-Shawkany and Ibn Al-Qayyim in this regard who state that among the Hadiths concerning Al-Mahdy, there are authentic and good, and some are weak Hadiths that are supported by other Hadiths, and fabricated Hadiths. However, the Hadiths that have sound Isnad regardless of whether they are authentic by the virtue of themselves or by the virtue of other Hadiths or they are good by the virtue of themselves or by the virtue of other Hadiths are sufficient concerning the establishment of the matter of Al-Mahdy. Scholars of Hadith state that weak Hadiths if they support each other, will be valid to be used as evidence.

However, scholars of the science of Hadith state that there are four categories of Hadith which are all accepted; authentic by the virtue of itself, authentic by the virtue of another Hadith, good by the virtue of itself, and good by the virtue of another Hadith.

Those are other than the Mutwatir Hadith which is wholly accepted whether it is Mutawatir (recurrent) by text or by meaning. The Hadiths concerning Al-Mahdy according to this presentation are Mutwatir by meaning i.e. different words and meanings as well as large number of chains of transmission and narrators of these Hadiths. The trusted scholars have confirmed that these Hadiths are established and recurrent, so they are established and accepted.

Moreover, we found that some of the people of knowledge have approved many rulings by a lesser number of Hadiths. However, the truth is that the majority of scholars, even all scholars, agreed to the establishment of the matter of Al-Mahdy as being a truth and that He will come out at the end of time.

There are some of the scholars who gave some irregular opinions in this regarded but their views are not considered here. As for what Al-Hafiz Isma`il ibn Kathir (may Allah confer His Mercy on him) stated in his book of the exegesis of the Qur'an in Surah of Al-Ma'idah while speaking about the deputies of the people of Medina, that Al-Mahdy may be

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one of The Twelve Imams , this is doubtful.

The Prophet (may Allah's Peace and Blessings be upon him) said:(The matter of this nation will continue well-established when they are ruled by twelve caliphs who all belong to Quraysh.)The saying of the Prophet (peace be upon him) indicates that religion at their time is established and prevailing and the truth is apparent. It is known that this prophecy was fulfilled before the end of the era of Banu Umayyah. However, during the last days of this era a great difference occurred which caused disunity and was a disaster for Muslims for they divided into two countries, one in Andalusia and one in Iraq as well as other inflictions which affected Muslims during this time as known.

The Prophet (peace be upon him) said:(The matter of this nation will continue well-established)Then, there were many great matters that helped unbalance the system of caliphate and the Islamic territory disunited into small countries with their own rulers, as is the case in the present time, even widely and apparently.

To this day, Al-Mahdy has not appeared so how can one dare to say that the matter of religion will continue well-established until the coming of Al-Mahdy ? Indeed, this is rejected by fair thinking and contemplation.

According to some scholars, the most proper meaning of the Hadith,(The matter of this nation will continue well-established when they are ruled by twelve caliphs who all belong to Quraysh.)is that the Prophet (peace be upon him) intends the fourth caliphs, Mu`awiyah (may Allah be pleased with them), his son Yazid , `Abdul-Malik ibn Marwan, his four sons and `Umar ibn `Abdul-`Aziz. These are twelve caliphs.

What I want to assure is that the strongest and soundest view concerning the twelve Imams is that they end with Hisham ibn `Abdul-Malik as religion in their time was established, Islam was prevailing, the truth was apparent and Jihad was in force. As for what happened after the death of Yazid of difference and disunity in the caliphate so that Marwan ruled Al-Sham (The Levant) and Ibn Al-Zubayr ruled Hijaz all of this did no harm Muslims in their religion for their religion was predominant and widespread and their enemy was subjugated in spite of the dispute that happened then it ended by paying

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the pledge of allegiance to to `Abdul-Malik and people became united in spite of the trouble that happened at the hands of Al-Hajjaj and others.

It becomes clear that the matter which the Prophet (peace be upon him) told us about has happened and ended whereas the matter of Al-Mahdy is to be during the last days (of the world) and that it has no relation to the Hadith narrated by Jabir ibn Samurah concerning the Twelve Imams .

With regard to the fact that Al-Mahdy exists at the time of the descent of Jesus Christ, Ibn Kathir indicated in the Chapter of Afflictions and Battles that he thinks that Al-Mahdy exists at the time of the descendent of Messiah. There is a Hadith related by Al-Harith ibn Abu Usamah that refers to this for the prophet (peace be upon him) said: (Their leader is Al-Mahdy.) This Hadith is clear concerning the coinciding of the coming of Al-Mahdy and the descent of Jesus, Son of Mary as indicated by some of the narrations of Muslim and other narrations of the Hadith which are not so explicit. However, this seems more appropriate and strong but it cannot be stated as being decisive.

As for the fact that Al-Mahdy comes out during the last days (of the world), this is a known matter according to Hadiths of the Prophet (peace be upon him) which are clear in this regard as mentioned previously. Indeed, the matter of the coming of Al-Mahdy is decisive according to the sayings of Imams and Scholars in this regard.

With reference to Jesus, the son of Maryam (peace be upon him) and Al-Masih Al-Dajjal (The Antichrist), their case is stronger and clearer; it is a decisive matter as well as the fact that scholars agreed to the descent of Jesus at the end of time. In a relative manner, Al-Dajjal will come out at the end of time according to Hadiths of the Prophet (may peace be upon) concerning the descending of 'Isa (peace be upon him) at the end of time which are all authentic and Mutawatir. The Hadiths state that `Isa will rule by the Shari`ah of Muhammad (peace be upon him) and kill Al-Dajjal, the Antichrist.

This is true and similarly, the coming of Al-Dajjal. As for those who deny this and say that the descent of Jesus and the coming of Al-Mahdy are signs of the appearance of goodness and that Al-Dajjal, Ya'juj and Ma'juj (Gog and Magog) and the like, are signs of the appearance of evil, they are speaking in vain and their views are invalid and one should not trouble oneself with them since their holders have turned away from the truth and said an abominable matter that has no grounds from the Shar`, narrations about the Salaf (righteous predecessors) or even reason. In fact, one is to react to the sayings of Allah's Messenger with acceptance, belief in them

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and admittance. If the report of the Prophet is proved sound, then it is not permissible to contradict it with someone's opinion or Ijtihad (juristic effort to infer expert legal rulings). Allah says:(But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)The Prophet (peace be upon him) stated this concerning Al-Dajjal , Al-Mahdy, and `Isa (peace be upon him). Accordingly, it is necessary to receive what he (peace be upon him) said with acceptance and belief and avoid pretentiousness and blind imitation that bring no benefit in this world or in the Hereafter.

I supplicate to Allah (may he be exalted) to grant all of us success to what pleases Him and to grant us all comprehension of the religion and be steady on the truth so that we meet our Lord (may He be glorified) while He is satisfied with us.

May Allah's Peace be upon His servant and messenger: Muhammad, his household, and Companions!

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Obligation of truthfulness and sincerity in dealings

All praise be to Allah, and peace and blessings be upon the Messenger of Allah, and his family, Companions, and followers.

Allah (Glorified and Exalted be He) makes it obligatory on Muslims to be truthful and sincere in all their dealings and prohibits them from lying, cheating, and deceiving others. Honesty, truthfulness, and keeping trusts serve the interests of society, promote proper cooperation between Muslims, and protect them from committing injustices or wronging one another. On the other hand cheating, deceit, and lying lead to the spread of corruption, injustice, usurpation of property in society and to feelings of enmity and hatred. It is authentically reported that the Messenger of Allah (peace be upon him) said,❨"The Din (religion) is sincerity." They said, "To whom, O Messenger of Allah?" He (peace be upon him) answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people."❩(Related by Muslim in his "Sahih [Book of Authentic Hadith]")

It is also related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Jarir ibn 'Abdullah Al-Bajaly (may Allah be pleased with him) who narrated,❨"I pledged allegiance to the Prophet (peace be upon him) based on the establishment of the Salah (Prayer), the payment of Zakah (obligatory charity), and sincerity to every Muslim."❩

It is also related in the Two Sahih (authentic) Books of Hadithon the authority of Hakim ibn Hizam (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said,❨"Both parties in a business transaction have the choice (either to annul or conclude the transaction), as long as they have not separated."❩According to another narration, he (peace be upon him) said,❨"...until they separate. If they are honest and disclose any defects, they will be blessed in their transaction; but if they conceal defects and lie, the blessing of their transaction will be eradicated."❩It is authentically reported that the Prophet (peace be upon him) said,❨"Anyone who cheats us is not one of us."❩It is related in: "Sahih Muslim" on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated,❨"The Prophet (peace be upon him) passed by a pile of foodstuff. He put his hand into it and his fingers got moistened. He (peace be upon him) said, 'What is this, O owner of the foodstuff?' He replied, 'It got rained on, O Messenger of Allah.' He (peace be upon him) said, 'Why do you not put it on the top of food so that people can see it? Anyone who cheats is not of me (my followers).'"❩

All of these Sahih (authentic) Hadith and those that hold their meanings are evidence of the obligation of sincerity, transparency, and honesty in transactions and stress the prohibition of lying, cheating and deceit.

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They show how honesty and sincerity bring blessings to transactions, while lying and deception eradicate them. Being sincere and honest includes showing a buyer or a tenant any hidden faults and telling them the real price or bid.

Cheating and deceit include falsely increasing the purchase or bid price to make the buyer or tenant pays a like amount or close to it. It is related in the Two Sahih Books of Hadithon the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,❨"Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: A person who has spare water in a desert and he withholds it from the wayfarer. A man who bargains with another man over a commodity after the 'Asr (Afternoon Prayer) and swears to him (falsely) by Allah that he has been offered such-and-such (a price) for it and he (the buyer) believes him to be true though he is not. And a man who swears allegiance to a ruler, only swearing allegiance to him for the sake of this world (material gains); if he gives him of it, he fulfills his obligation; and if he does not give him, he does not fulfill it."❩It is obligatory on all Muslims to have Taqwa (fearing Allah as He should be feared) in their transactions and to beware of doing anything that brings about Allah's Anger and His Severe Punishment with which He has threatened to chastise those who cheat, deceive, and lie. It is also obligatory that Muslims should advise one another to be truthful, sincere, and have Taqwa in all their affairs, because this will result in happiness in this world and in the Hereafter, purity of hearts, and a sound society. They will also bring blessings in transactions and security from involvement in ill-gotten gains and doing injustice to another Muslim.

It is authentically reported that the Prophet (peace be upon him) said,❨"One believer to another is like the parts of a building, each supporting the other." And he (peace be upon him) interlaced his fingers.❩He (peace be upon him) also said,❨"The similitude of believers in regard to their mutual love, mercy, and empathy is that of a body; when any of its parts suffers, the whole body calls upon one another (sharing) with (it) sleeplessness and fever."❩

I ask Allah (may He be Praised) to set aright the Muslims' affairs, to join their hearts in piety, and to guide their rulers. May Allah grant us truthfulness and sincerity in all our affairs and help us to cooperate in righteousness and piety; for, indeed, He is the Most Generous, the Most Bountiful. Peace and blessings be upon our Prophet Muhammad, his family and his Companions.

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The Merit of reminding people of Allah and brotherhood for the sake of Allah

All Praise is due to Allah, the Lord of all the Worlds. The good end is for the pious. May peace and blessings be upon His servant, Messenger, the best of His creation and the keeper of His revelation; our prophet and master Muhammad ibn `Abdullah, his family, his Companions, and those who follow His path and guidance until the Day of Recompense.

Dear sisters, I want to thank the chairwoman of the society for inviting me to this meeting and I ask Allah (Exalted be He) to guide her and all the workers for the best of the society to continue its benefit for all Muslims.

Dear Muslim sisters, reminding people of Allah and brotherhood for the sake of Allah is one of the best acts of worship. It is an aspect of extending advice and building cooperation on righteousness and piety. It is also a form of commending one another with the truth whom people Allah (Exalted be He) praised and told that they are the winners. Allah (Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿He (Glorified and Exalted be He) also says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

In the first Ayah, Allah (may He be Praised) commanded Muslims to cooperate in righteousness and piety including giving advice, guiding to goodness, enjoining good and forbidding evil, filial obedience as well as all that is beneficial to the people in this life and the life to come. He forbids cooperation in sin and aggression including all that may incur the wrath of Allah (Exalted be He) such as cooperation in sin e.g. intoxication, wronging people,

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and cooperation in sin and aggression. So, it is not permissible for a Muslim to help others in disobeying Allah (Exalted be He). A believer must not delay cooperation in good and piety.

Allah (Exalted be He) informs us in Surah Al-`Asr that the qualities of the happy and successful winners are: Iman (faith), pious acts, and advising one another to adhere to the truth and patience.

Dear sisters, true belief in Allah and His Prophet, performing good deeds and acts of worship, avoiding prohibited acts, hastening to do good deeds and increasing all kinds of good are the qualities of the winners and those who are happy.

Third: Advising one another to hold fast to the truth i.e. exchanging advice, enjoining good and forbidding evil, and doing all forms of charitable work.

Fourth: Commending one another to remain patient because important matters do not happen except by the will of Allah (Exalted be He) and then by patience.

These four elements are the reasons for achieving happiness and profit. If these elements are available in the society, it will be good. All societies should have the following four elements: truthful belief in Allah and His Messenger, and belief includes Tawhid (monotheism) of Allah as well as believing in all the messengers including the seal and the best of the prophets, our prophet Muhammad (peace be upon him). The second element includes righteous deeds, performing the prescribed acts of worship, avoiding prohibited acts, and hastening to do good deeds.

The third element includes advising one another to abide by the truth and cooperation in good and exchanging advice. The fourth element includes commending one another to be patient.

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I advise you, dear Muslim sisters, to take care of these principles and exhort others to follow them, especially in this time which contains so many evils, and the spread of ignorance regarding the matters of religion and scant knowledge.

It is obligatory on every believer to cooperate in good and piety at all times, especially in this time that is replete with temptations and causes of misery, mixing with the disbelievers and immorality along with spoiling welfare and development.

A believer, male or female, is in dire need of exchange of advice to abide by the truth, and cooperate in goodness and patience. The believer must advise his Muslim brothers whenever neglect appears. A true

believing woman should advise her husband, father, son, daughter, sister, grandmother, mother, and others in everything such as Salah, Sawm (fasting), Hajj, filial obedience, restraining from the prohibitions of Allah, and maintaining the ties of kinship.

Indeed, people will continue to prosper as long as they advise one another and commend one another with the truth but when they neglect, overlook, and become mindless of this great matter, deniable acts will appear among them, blessings will decrease, and vice will spread.

The morals of the believing men and women:

Among the Ayahs (Qur'anic verses) in Allah's Great Book in this regard is His Saying:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾

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These are some of the morals and characteristics of the believing men and women. They help, protect, and support one another. They do not envy, cheat, betray, insult, or call each other by offensive nicknames. They do not slander or do anything that may hurt or cause feuds, enmity, and division; instead they love and advise and exhort one another to do good for Allah's Sake. They, therefore, enjoin the good and forbid the evil amongst them. Such is the behavior of the believing men and women.

With these manners societies prosper and affairs are straightened. In addition to this, the believers perform Salah (Prayer) as prescribed by Allah, in a state of tranquility, Khushu' (the heart being attuned to the act of worship), and devotion; in its due time; and fulfilling its conditions, pillars, and obligations. They perform it as Allah has prescribed, each in its due time.

They pay Zakah (obligatory charity) and give it to its rightful recipients, as Allah commands it saying:﴿ and obey Allâh and His Messenger. ﴾Also characteristic of the believers, both men and women, that they obey Allah and His Messenger in all matters.

These are the means to happiness and salvation. Therefore, I advise you and also myself to have Taqwa (fearing Allah as He should be feared) and adhere to and reflect upon these principles. As I also advise you to adhere to the Book of Allah, the Noble Qur'an, and reflect upon it, frequently recite it, and act upon it. It is the Book of Allah which falsehood cannot approach it from before it or behind it. It is a revelation from the All-Wise Lord, Worthy of all praise. About His Book, Allah (may He be Praised) says:﴿ Verily, this Qur'ân guides to that which is most just and right ﴾and He (may He be Exalted and Glorified) says:﴿ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴾He (Exalted be He) also says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾

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I advise women to recite, and reflect and act upon this Noble Book. Those women who are able to recite it from memory, should thank Allah for it, and can recite it by heart whenever they want to; while walking, sitting, lying down, or whatever their state is. Those women who need a Mus-haf (Qur'an-Book) to recite from while in a state of Taharah (ritual purification) must understand and ponder the Ayahs (verses) that include guidance and light, and is a call to all that is good. This Book encourages high moral standards and the best of deeds and warns against bad morals and misdeeds.

I also advise women to adhere to the Sunnah of the Messenger (peace be upon him) and be keen, among yourselves, to listen to the Hadith from: "Riyadh Al-Salihin", "Bulugh Al-Maram", and "Muntaqa Al-Akhbar", as well as other reliable Hadith Books, such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), and the four Sunan (Hadith compilations classified by jurisprudential themes).

All Muslims of the world are advised to study the Hadith of the Prophet (peace be upon him), which invite to true guidance and give explanation to the Qur'an and show its meaning. Anyone who reads books will benefit, and among the recommended books: "Riyadh Al-Salihin", "Bulugh Al-Maram", "Muntaqa Al-Akhbar", and "'Umdat Al-Hadith"; these are all good and beneficial, great books.

If a woman is illiterate, her children, sister, or brother can read these books to her in regularly held sessions so she can gain benefit, co-operate in good, and acquire religious knowledge.

I ask Allah by His Names to guide us and you to do good, grant us understanding of His Religion, help us to remain steadfast to it, and to provide us and you with more beneficial knowledge and righteous deeds.

The subject of this meeting is consumption and the wastefulness and extravagance that results from it. Allah (Glorified and Exalted be He) revealed some Ayahs (verses) in His Book that speak of wastefulness and extravagance and the prohibition of them, and other Ayahs that praise people who practice economy and moderation in the consumption of food, drinks, and other expenditures.

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There should be no wastefulness or squandering, no miserliness or niggardliness, no extravagance or avoidance. Rather, a middle course is to be pursued in all matters as Allah has ordained. Under this heading also falls excess in religion, as servants are forbidden from going to extremes in religion. The Prophet (peace

be upon him) said,﴾ “Beware of exceeding the limits in religion, for those who preceded you were destroyed because of exceeding the limits in religion.” ﴿

Allah (may He be Praised) says:﴾ O people of the Scripture (Christians)! Do not exceed the limits in your religion ﴿This prohibition from Allah is not only addressed to them, but to us as well. Heedlessness and negligence are also forbidden in Islam, as a Muslim is obligated to perform the obligations, avoid the prohibitions, and hasten to do the good, without exceeding the limits or being heedless.

Exceeding the limits in practicing of religion is to exceed what Allah has ordained. For example, when someone does not feel satisfied performing the Islamically prescribed Wudu’ (ablution) and do more than the necessary and squander water. They are not satisfied with just washing their hands or feet three times, so they do more than this. This is a form of exceeding the limits prescribed by Allah. The same is true with the other acts of worship, such as the Adhan (call to Prayer), the Iqamah (call to start the Prayer), Sawm (Fasting), and others.

Doing what exceeds the prescribed in the Sharī‘ah (Islamic law) is called exaggeration, immoderation and Bid‘ah (innovation in religion). On the other hand, negligence in Salah by performing it incompletely or imperfectly is called heedlessness and omission. The same applies to Sawm (Fasting), when not protecting it against sins, such as committing Namimah (tale-bearing), Ghibah (backbiting), bad language and actions, all of which are considered to be negligence and makes the Sawm deficient.

Examples of exceeding the limits during Sawm include not speaking or not sitting with people.

Rather, we must perform Salah and Sawm as Allah has prescribed and avoid what is Haram (prohibited), and to exhibit the same discipline in expenditure; we should neither be extravagant nor spendthrift, neither miserly nor stingy. Between these two extremes is the middle, which is the best course of action. Allah (may He be Praised) says:﴾ Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah (legal ways)], a just (and the best) nation ﴿

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Moderation in all matters is enjoined by the Sharī‘ah, without committing extremism, negligence, or rigorism. Allah (may He be Praised) says:﴾ O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka‘bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance). ﴿Allah has ordered us to wear good clothes that cover the ‘Awrah (private parts of the body that must be covered in public) and look beautiful. He (Exalted be He) says:﴾ O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment ﴿

Thus, Allah has created for us clothes that cover our ‘Awrah, and over and above that beautiful clothes for adorning ourselves and looking groomed among others, then He (may He be Praised) says:﴾ and the raiment of righteousness, that is better. ﴿The raiment of righteousness means having Iman (Faith) and Taqwa (fearing Allah as He should be feared) through obeying Allah, following what pleases Him, and avoiding what He has forbidden. This is the best attire and the raiment of righteousness.

Allah (may He be Praised) says:﴾ and eat and drink but waste not by extravagance ﴿He orders us to eat and drink to the extent necessary to maintain health and safety, and develop the body, as refraining from eating and drinking would lead to death. It is, therefore, permissible to eat and drink, in fact it is obligatory to eat and drink moderately to maintain health. A human being should be moderate in this to maintain themselves, they should neither overeat until they suffer from indigestion or other illnesses or pain, or be neglectful to the extent that would be harmful to health; they should be in between these two states. This is why Allah says:﴾ but waste not by extravagance ﴿

The Messenger of Allah (peace be upon him) said,﴾ “The son of Adam fills no vessel worse than stomach. Sufficient for the son of Adam a few mouthfuls to keep their back straight; but if it is inevitable, then one-third should be for food, one-third for drink and one-third for their breath.” ﴿

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This Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) shows that extravagance in food and eating too much is undesirable and dangerous to health. A few morsels in the morning, evening, or at other times when food and drink are needed would be enough for humans to maintain their health and give them strength.

If it is inevitable for one to exceed this, then it must be without extravagance. One third of the stomach should be for food, one-third for drink, and one-third for breath, rest, reading, reciting the Qur’an and Adhkar (invocations and Remembrances said at certain times on a regular basis), social activities, talking to people, and other matters. Extravagance is excess, and leads to satiety in case of food, wasting and misuse of money in case of clothing, and to regrettable consequences and saying sinful words in case of speaking.

Extravagance is one of the evils of life: :

All forms of extravagance in worldly matters are evils; a believer must be moderate in all his affairs. He (Glorified and Exalted be He) told us about the status of the wasteful by saying:❨ But spend not wastefully (your wealth) in the manner of a spendthrift. ❩❨ Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord. ❩

The squanderer wastes money and should not be entrusted with it. Money has great status and good money is the best support for the righteous person to spend for the sake of Allah.

It is obligatory to preserve money and not to waste it, therefore, stress was made concerning perjury because it leads to taking money, blood-shed, and dishonoring without right. The Prophet (peace be upon him) said:❨ Shall I tell you about the most grievous of the major sins? We said: Yes, O Messenger of Allah. He said: associating others with Allah and disobedience to parents. He was reclining then sat properly and said:

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beware of perjury, beware of perjury. ❩So the Prophet (peace be upon him) repeated the phrase several times because perjury contains great evil and bad consequences by which money is taken without right, souls are taken away, and honors are violated without right, therefore, the Prophet (peace be upon him) warned against it.

The warning is mentioned in the Qur'an as Allah (Glorified and Exalted be He) says in Surah Al-Hajj:❨ So shun the abomination (worshipping) of idol, and shun lying speech (false statements) ❩

As for disobedience to mothers, it is one of the major sins and a terrible crime which must be warned against and people should commend one another to avoid it. Those who commit Shirk (Polytheism) are committing the greatest sin as Allah (may He be Praised) says:❨ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ❩Allah (may He be Praised) says:❨ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ❩Back to the research on extravagance, Allah (may He be Praised and Glorified) says:❨ But spend not wastefully (your wealth) in the manner of a spendthrift. ❩Allah (may He be Praised) warns against extravagance i.e. improper and imprudent spending of money opposing the legal ways such as spending in oppressing people with the purpose of harming them or oppressing oneself by expenditure on intoxication, drugs, smoking, fornication, and all sins such as gambling, usury, etc. Thus, money will be wasted without reason such as over-purchasing of goods without need. This is a kind of wasting wealth and extravagance and the Messenger (peace be upon him) prohibited the waste of wealth.

So, extravagance is spending money in improper ways either on sins, or spending them in useless ways, such as wasting out of an indifference to money.

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As for extravagance, it is the increase which has no reason. A person buys food and drink beyond his need. It is sufficient for him to buy a kilo of food or a kilo of meat or the like but a person gets more food and drink without need, then he throws the remaining in the garbage; this is called extravagance.

As for the destruction of money without right and spending them in improper ways of spending; it is called wasting. Allah (may He be Praised) explained that the wasteful people are the brothers of devils because they imitate them in play, wasting and sins.

Observing the Religious Etiquette :

It is obligatory on the believers to adopt the religious course of morals Allah and beware of what Allah prohibits. So there should be no extravagance or wastefulness in food, drink, clothes, or others; not in public or private banquets but with the suitable quantity. If a person makes food for a group of people and they were late or some of them did not attend the banquet, the extra food will not be part of extravagance but a person must exert his effort to give food to the needy and deliver it to those who need it or he may preserve it in order to be eaten afterwards and it should not be thrown in the garbage or in filthy places.

If it is necessary, food may be carried to a remote place in order for animals to eat it. If it is easy to transfer food to those who may benefit from it such as workers and the poor, it is obligatory to do so in order not to waste this money and to avoid extravagance and wastefulness.

Allah (Glorified be He) praised His moderate servants, who are the servants of the Most Gracious, by saying:﴾ And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). ﴿

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This is the separator; moderation between extravagance and miserliness. Allah (Glorified be He) praises them by saying:﴾ And those who, when they spend, are neither extravagant nor niggardly ﴿i.e. extravagance means increase and niggardliness means miserliness. Misers and miserliness are dispraised as well as extravagance and wastefulness. Therefore, Allah praised the servants of the Most Gracious by saying:﴾ And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). ﴿So what they spend is just and moderate.

My advice to you, Muslim sisters and for every Muslim, is to adopt this good manner, beware of extravagance, wastefulness of money without right, and abundance of food without need. Money will be useful when it is kept for the needy who are many in this country and in other countries. We know many people in this country and others who are in dire need of money, food and clothes.

Praise be to Allah, our country is one of the best countries; Allah blessed it with many graces in religion and in worldly matters; however, there are a lot of people who are in need. In case a person seeks a needy person, he will find a lot of needy people in the cities, villages, and everywhere. Those are in need of aids such as Zakah and other charities which are left to the courts and the notables who are known with trust and integrity to distribute them among the needy. Many poor people are in many countries in Africa and in Asia who are in need of money.

There are the Afghani Mujahideen (those who strive for the sake of Allah) and the refugees in Pakistan who are in need of money, so how could we waste it? How could we be extravagant? How could we waste it while we have many needy and poor people in our country and in other countries. It is not permissible but we have to beware of extravagance. We should be moderate in all our affairs such as food, drink, clothes, banquets, and others.

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Marriage banquets contain great danger because many people boast and spend tremendous expenses to the extent that they may be indebted to set up a banquet. So a believer must beware; a woman must observe her husband, father, brother and not burden her husband with matters beyond his capability. She must help him in good and be economical. A woman must help her son, brother, and father to be economical. She must advise her father, brother, husband and son when she sees any extravagance or wastefulness from their side. She must advise saying: fear Allah, there is no need for this and there is no necessity to do this. If we are rich, we must give the poor and if we are not, we must begin with our selves and fulfill our needs.

It is reported from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) that the Prophet (peace be upon him) said:﴾ Eat, drink, get dressed and offer charity without wastefulness or arrogance ﴿(Related by Abu Dawud and Ahmad from the Hadith of `Amr ibn Shu`ayb from his father from his grandfather) i.e. without extravagance or pride. Some people wear or make banquets excessively out of pride, boasting, arrogance, and haughtiness; which is not permissible but it is obligatory on them to make food as much as the need requires. A person wears what is suitable for them not for pride or arrogance but for beauty, surely Allah is Beautiful and loves beauty He says:﴾ Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka`bah,] ﴿There is no harm in wearing regular adornments and suitable enough food and there is no harm in eating lawful food because Allah made good things lawful but according to the need. Food should not be thrown in markets or garbage and not to be wasted without right. Persons should not wear what may harm them or wear what they do not need. It is not permissible for them to drag their clothes in the dirt and impurities,

but it is permissible for women to drag their clothes in order to cover their feet. A man should raise his garment over his ankle and he should not lower it but women must lower their garments because their

entire bodies are `Awrah (private parts of the body that must be covered in public).

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Therefore, they must cover their feet by lowering their garments. The Messenger (peace be upon him) says:﴿ The part of an Izar which hangs below the ankles is in the Fire ﴾Related by Al-Bukhari in his Sahih (book of sound Hadiths);this is for men. The Prophet (peace be upon him) says:﴿ Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: he who reminds (the people) of what he gives, he who lets his izar (lower garment) hang below his heels (out of pride) and he who sells his merchandise by false swearing. ﴾(Compiled by Muslim in his Sahih).We ask Allah to protect us from all that may entail His wrath.

The Prophet (peace be upon him) said:﴿ Allah will not look, on the Day of Resurrection, at the person who drags his garment (behind him) out of conceit. ﴾(Related by Al-Bukhari and Muslim).It is the duty of men to raise their clothes over the ankles to the half of their legs and should not lower the garment under the ankles.

As for women, their entire bodies are `Awrah, then, they have to lower their garments to cover their feet or wear socks to cover them.

To sum up, we have to be moderate in all our affairs; in expenditure, clothes, banquets, and everything. There is no extravagance in the acts of worship, there is no waste in food, drink, banquets and others. We have to be moderate in all our affairs. Allah says:﴿ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. ﴾This is the moderation commanded i.e. free of extremes of miserliness, niggardliness, extravagance, and wastefulness. Allah says in the description of His pious servants:﴿ And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). ﴾I hope that what I have mentioned is enough and I ask Allah to guide us all to that which pleases Him;

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May He reform hearts and deeds, grant us deep understanding and observation of religion, guide the rulers to all good and guide their companions helping them to amend the affairs of the nation and rescue the nation in this world and the afterworld.

May Allah amend the affairs of the nation, designate their righteous people, guide their leaders, and grant us useful knowledge and pious work! May He guide their rulers to abide by Shari`ah and its application! He is the Supreme Master and the All-Able. May peace and blessings be upon our Prophet Muhammad, his family, companions and their followers until the Day of Recompense!

Questions and Answers:

Some questions were submitted and His Honor answered as follows:

The meaning of the Ayah that states, ﴾ And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces). ﴿ ?

Q 1: Allah (Exalted be He) states, ﴾ And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces). ﴿ **If one is able to live prosperously, does this Ayah (Qur'anic verse) apply to them? What is the meaning of** ﴾ And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces). ﴿ **?**

A: The Ayah means: Allah commands the Prophet (peace be upon him) to announce people of Allah's Grace upon him to thank Allah in words as much as he thanked Him in deeds. Declaring Allah's Grace includes saying "We are fine, praise be to Allah", "We have many riches", "We have many blessings", or "Thanks to Allah for this".

A person should not claim to be weak and have nothing but should thank Allah by mentioning His Blessings and acknowledging His Bounty, not complaining of not having money, clothes or other things.

If Allah (Glorified be He) bestows a bounty upon His servant, He likes it to be seen on them, whether in their clothes, food or drink, so that they do not appear poor while Allah has given them

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wealth. They should make Allah's blessings noticeable in their food, drink, and clothes.

However, this should not lead to extravagance and imprudent wasting of money.

The ruling on extravagant funerals:

Q 2: What is the ruling on extravagance in funerals? The bereaved family has dinners for those who come to offer condolences. There are also some customs that have spread such as holding a ceremony for people to come and offer condolences again on the third, eighth, and fortieth day after death.

A2: This is baseless; it is a Bid`ah (innovation in Islam), Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and one of the deeds of Jahiliyyah (pre-Islamic time of ignorance). It is impermissible to make dinners for the people who come to offer condolences, either on the first, third, fourth, fortieth or any other day after death. All these are groundless Bida` and practices of Jahiliyyah. The bereaved family should rather praise Allah, be patient, thank Him (Glorified and Exalted be He) for His Decree, and ask Him to help them bear the suffering. They should not make dinner for the people who come to offer their condolences to the family.

Jarir ibn `Abdullah Al-Bajaly **(may Allah be pleased with him), a noble Companion of the Prophet, said, "We considered gathering in the house of the bereaved family and cooking food after burial an act of wailing."Related by** Imam Ahmad **with a good Isnad (chain of narration).**

The Sahabah (Companions of the Prophet) considered wailing prohibited, as the Prophet (peace be upon him) forbade it. However, it is permissible for relatives and neighbors to send them meals, as they are too grieved to think of cooking. (When the Prophet (peace be upon him) was told of the death of Ja`far ibn Abu Talib (may Allah be pleased with him) in the Battle of Mu'tah in Jordan, he (peace be upon him) asked his family to send meals to Ja`far's family, as "they were too grieved then.")

As for the bereaved family, they should not serve food for other people, either on the first day, the third, fourth, tenth, or any other day.

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There is no harm in cooking for themselves or their guests. What is prohibited is gathering people and serving them meals, as it is contradictory to the Sunnah (whatever is reported from the Prophet).

extravagance in parties

Q 3: Are parties that are held in hotels, which cost a lot of money, considered to be a form of extravagance? If so, we hope that you warn against this.

A: The parties that are held in hotels involve wrong acts and many blameworthy attitudes; for they mostly involve unnecessary extravagance and excessiveness.

Second: They usually result in expenditure on extravagant banquets and the attendance of unnecessary guests.

Third: They lead to the free mixing of men and women, whether they are the hotel workers or others, which is immoral and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). These expensive wedding halls, which are rented for large sums of money, should not be used and money should not be spent on them, out of mercy for the people, to be economical, and not to waste money or be lavish. This will enable people on moderate incomes to get married without excessive and showy spending, because if a poor man sees a relative holding a wedding party in a hotel with a huge banquet, they will either try to imitate them and be burdened with debts, or they will delay getting married due to fearing these expenses.

My advice to all the Muslim brothers is not to hold wedding parties in hotels or expensive halls. Instead, they can be held in either an inexpensive hall or at home; there is nothing wrong in this. Wedding parties must not be held in wedding palaces; holding them at home instead, wherever possible, suffices the purpose. This is preferable and avoids extravagance and wastefulness. May Allah help us!

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Some violations that take place at weddings

Q 4: Complementary to the first question: Your Eminence stated that it is Haram (prohibited) for men to lengthen their clothes and also for women if this is out of arrogance. What is the ruling on a wedding dress that extends for 3 meters behind a bride? What is your opinion also on the money paid to female singers in wedding parties?

A: As for women, the Sunnah (whatever is reported from the Prophet) is to lengthen the dress for a span in order to cover their feet. Increasing more than that is not permissible for the bride or for any one else. Indeed, it is a waste of money to buy expensive clothes. One should seek moderation in clothing; there is no need to embroider it with expensive jewels that cost lots of money, which could instead benefit the Ummah (nation based on one creed) in religious and worldly affairs.

It is not permissible to hire female singers. However, if the female singer performs light songs during a period at night to express delight and happiness for the bride, there is no problem in this. Singing and beating the Duff (a tambourine-like instrument without bells) at weddings are permissible and Mustahab (desirable) provided that it does not lead to evil, and is among women only at a time of night without staying awake all night and without loudspeakers. Only regular songs that praise the bride, bridegroom, and their families are to be performed in the presence of women only.

This was the tradition at the time of the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet). However, boasting about hiring very expensive female singers is unacceptable and impermissible. So are loudspeakers that harm people and let them stay awake at night and cause them to miss Fajr (Dawn) Prayer. Such reprehensible act should be avoided.

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Extravagant Parties

Q 5: What is Your Eminence's view concerning extravagance in food served in parties, which is eventually thrown in the garbage? Is there a solution?

How should leftovers be used?

A: I have previously replied that it is not permissible to exaggerate in the cost of wedding banquets or any thing else.

The owner of the Walimah (wedding banquet) should be careful to serve the necessary kinds of food. Needless food stuff should be avoided. Any remaining food should be given to charitable societies or poor workers who may accept them.

The remaining food should be delivered to those who could benefit from it; it should not be thrown in the garbage near impure things. The food should be delivered to the needy. If there are no needy people, the remaining food should be put in a pure place, not on roads or with impurities, so that some people or animals may come to eat from it. This is a way to keep food from being desecrated when there is no

one to take it. However, if there are workers or poor people, the remaining food should be delivered to them. It could also be dried and transferred to the needy or used as fodder for animals. Being economic and thrifty will decrease the amount of leftover food.

The authenticity of the Hadith that reads: ❨“We are people who do not eat until we are hungry.”❩

Q 6: What is the degree of authenticity of this Hadith: ❨“We are people who do not eat until we are hungry and when we eat, we do not eat to our fill.❩

A 6 : This report is narrated from some delegation with dubious Sanad (chain of narrators). It is reported that they said that the Prophet (peace be upon him) said:❨“We are people who do not eat until we are hungry, and when we eat, we do not eat to our fill.”❩i.e. they are economic.

This meaning is correct, but the Sanad contains some shortcomings in terms of reliability.

For more information about it, refer to [Zad Al-Ma`ad by ibn al-Qayyim] and [Al-Bidayah by ibn Katheer]. This benefits the person if he eats when he is hungry or in need to do so. When he eats, he should not overeat

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or be excessively satiated with food. There is no harm with harmless satiation.

People used to eat until they are full at the time of the Prophet (peace be upon him). However, excessive satiation is detrimental. The Prophet (peace be upon him) was occasionally invited for banquets and would invite people and order them to eat and they did till they become satiated. Then, he (peace be upon him) and the Sahabah (Companions of the Prophet) would eat after.

During his time, it was reported❨ that Jabir ibn `Abdullah Al-Ansary invited the Prophet (peace be upon him) on the Day of the Battle of the Trench and prepared a small lamb and some barley. The Prophet (peace be upon him) ordered that bread and meat be cut and invited ten men to come and eat their fill, then they left and other ten came and so on. Allah (may He be Exalted) blessed the barley and the lamb, so that a large number of people ate from the food and still some food remained that they sent to their neighbors.❩

❨ It is also reported that the Prophet (peace be upon him) gave milk to Ahl-Al-Suffah (poor Muslims who lived in the Mosque and were devoted to learning). Abu Hurayrah said: "I gave them (milk) to drink, till they were satiated. Then, the Prophet (peace be upon them) said: 'O Abu Hurayrah drink (from it).' He said: 'I did.' Then, he said: 'Drink', and I did. Then I said: 'By Him Who has sent you with the truth, I cannot drink anymore.' Then the Prophet (peace be upon him) drank what remained."❩This provides evidence that it is permissible to be satiated with food and drink without causing any harm.

Golden Vessels

Q 7: Is it Haram (prohibited) to use gilded vessels that are not completely made of gold?

Does this Hadith apply to it: ﴿ Do not eat from gold and silver vessels? ﴾

A 7: The scholars state that the prohibition in the Hadith is applied to vessels gilded with gold. The Prophet (peace be upon him) said:﴿ Do not drink from gold and silver vessels and do not eat from plates of such metals, for these things are for them (disbelievers) in this worldly life and for you in the Hereafter. ﴾Reported by Imams Al-Bukhari and Muslim.

He (peace be upon him) said:﴿ He who drinks from gold and silver utensils is only filling his abdomen with Hellfire. ﴾Related by Muslim in his Sahih.

It is reported by

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Al-Daraqutny who regarded it as Hasan (good) and Al-Bayhaqy on the authority of Ibn `Umar (may Allah be pleased with both of them) that the Prophet (peace be upon him) said,﴿ "He who drinks from vessels of gold or silver, is in fact drinking Hellfire in his belly." ﴾

The prohibition in his saying (peace be upon him):﴿ "He who drinks from vessels of gold or silver ..." ﴾is general and thus, implies to what is made of pure gold and silver and what is plated with them.

Gold-coated vessels contain the enamel of gold, so they are forbidden according to the text of the Hadith. Likewise, small utensils such as cups for tea and coffee and spoons should not be made of gold or silver. Muslims should avoid them. If Allah (Exalted be He) has made a person affluent, he should abide by the Shari`ah. If he has additional money, he should give it to the needy. A Muslim should not be a spendthrift.

zakah on jewelry

Q 8: Some women are extravagant in wearing gold, although it is Halal (lawful) to wear. What is the ruling on the Zakah on gold? Zakah is obviously one of the branches of the topic dealing with consumption and expenditure.

A: Gold and silk are only Halal for women to wear, not men. It was authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾"Gold and silk are Halal for the women of my Ummah (nation based on one creed) and Haram (prohibited) for its men."﴿ **(Related by** Ahmad, Al-Nasa'y, and Al-Tirmidhy, **who ranked it as Hadith Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish], from a Hadith narrated by** Abu Musa Al-Ash'ary **[may Allah be pleased with him])**

Scholars have differed as to whether Zakah is obligatory on jewelry or not.

Some scholars are of the opinion that it is not obligatory on the jewelry that a woman wears or lends to others, while others said that it is obligatory; and this is the sound opinion. Zakah is obligatory on jewelry if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, according to the general meaning of the evidence.

The Nisab is twenty Mithqals (1 Mithqal = 4.25 grams) of gold and 140 Mithqals of silver. If the gold jewelry that a woman owns, whether it is in the form of necklaces, bracelets, or anything similar, reaches 20

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Mithqals, equivalent to 11.5 Saudi golden Pounds, it is obligatory to pay Zakah on it.

This amount in grams is 92 grams. So if the gold jewelry is equal to 92 grams - 11.5 Saudi golden Pounds - it is obligatory to pay Zakah on it.

Zakah is one-quarter of one-tenth (2.5%), which means 25 out of every 1000 every Hawl.

It was authentically reported from the Messenger of Allah (peace be upon him) that ﴾A woman came to the Messenger of Allah (peace be upon him) with her daughter, on whose hand were two thick bangles of gold. He (peace be upon him) asked, "Do you pay Zakah on these?" She said, "No." He (peace be upon him) said, "Would it please you if Allah were to encircle you on the Day of Resurrection with two bracelets of Fire because of them?" The narrator, 'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with them both), said that she took them off, gave them to the Prophet (peace be upon him) and said, "They are for Allah (may He be Glorified and Exalted) and His Messenger."﴿ **(Related by** Abu Dawud and Al-Nasa'y **with a Sahih Isnad [chain of narrators])**

﴾Um Salamah (may Allah be pleased with her) narrated that she was wearing some gold ornaments, so she asked, "O Messenger of Allah! Is this Kanz (hoarded wealth, the Zakah of which has not been paid)?" He (peace be upon him) said, "Anything that reaches the amount at which Zakah is payable and its Zakah is paid is not considered Kanz."﴿ **(Related by** Abu Dawud and Al-Darqutny, **and ranked as Sahih by** Al-Hakim)

It was related by Abu Dawud **in a Hadith narrated by** 'Aishah **(may Allah be pleased with her) with a Sahih Sanad (chain of narrators) that she said,** ﴾"The Messenger of Allah (peace be upon him) came to me and saw big silver rings on my hands. He (peace be upon him) said, 'What is this, O 'Aishah?' I said, 'I made them to adorn myself for you, O Messenger of Allah.' He (peace be upon him) said, 'Do you pay the Zakah due on them?' I said, 'No,' or 'What Allah wishes.' He (peace be upon him) said, 'They are sufficient for your (deserving) punishment of Fire.'"﴿ **This Hadith was ranked as Sahih by** Al-Hakim, **as was mentioned by Al-Hafizh** Ibn Rajab **in: "Bulugh Al-Maram".**

This is evidence that anything on which Zakah is not paid is hoarded wealth, whose owner will be tortured with on the Day of Judgment. May Allah forbid!

We ask Allah to grant us all success, to help us, guide us, and make our deeds righteous. We also ask Allah (may He be Praised) to guide us, you, and all the Muslims together to do what is in the good of Islam and to let us all die committed to it. He is All-Hearer, Ever-Near. May Allah's peace and blessings be upon Prophet Muhammad, and his family and Companions!

Remarks on the news published about

the draft personal status law in some Muslim countries

All praise be to Allah, and peace and blessings be upon the Messenger of Allah!

There was an article published in "Al-Riyadh" **newspaper, issue no. 4974, entitled: "The Draft Personal Status Law in** the Emirates". **The article explains that the law is derived from the Shari'ah (Islamic law). It states, "Pertaining to marriage contracts, the law stipulates that the man must not be less than 18 years old and the woman not be less than 16 years old. A fine of not less than 1,000 Dirhams and no more than 5,000 Dirhams will be imposed on anyone who violates this law. No fine will be imposed if the court finds an acceptable justification, such as preserving honor. It is also not permissible for anyone over 60 years old to marry without obtaining permission from the court, especially when there is a big age difference between the two parties and one is half the age of the other."**

As these laws contradict the Shari'ah, I want to clarify the truth. marriage is not limited to a certain minimum or maximum age by the Qur'an or the Sunnah (whatever is reported from the Prophet).

They both encourage marriage and awaken a desire for it without specifying a certain age. Allah (Exalted be He) says:(They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry)**It gives permission to marry an orphan girl, defined as the one who has not attained the age of puberty yet, which is maximally at the age of fifteen, as is most likely, yet she may attain it at a lesser age. The Prophet (peace be upon him) said,**("An orphan girl's permission must be sought in regard to herself. If she is silent, that is her permission, but if she refuses, it is not permissible to marry her (against her wishes).")**The Prophet (peace be upon him) married**

'Aishah **(may Allah be pleased with her) when she was 6 or 7 years old and he (peace be upon him) consummated the marriage when she was 9 years old. His actions (peace be upon him) are legislation to this Ummah (nation based on one creed). The Sahabah (Companions of the Prophet, may Allah be pleased with them all) also used to marry when they were young and old, without any specifications on age. No one has the right to impose laws other than those laid down by Allah and His Messenger or to change them, as they are sufficient. Anyone who holds an opposing view has wronged themselves and has created a law for people to do what Allah has not ordained. Allah (Glorified and Exalted be He) criticizes those who do that saying:**(Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?)**The Prophet (peace be upon him) said,**("Anyone who introduces something in this matter of ours (Islam) that is not from it, will have it rejected.")**(Agreed upon by Al-Bukhari and Muslim)In another narration by** Muslim, **he (peace be upon him) said,**("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") (Al-Bukhari **ranked it as Hadith Mu'allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) in his "Sahih [Book of Authentic Hadith]" and stressed it)**

I would like to remind those responsible for these matters of Allah's Words:(And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)**Any Fitnah (trials), hindrance on the Path of Allah, plague, war, or any affliction that befalls the Ummah or its members is due to their opposition to Shari'ah. Allah (Exalted be He) says:**(And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).)**Allah (Glorified and Exalted be He) tells us about the punishments and destruction that afflicted previous nations due to their opposition to His Orders, so wise people may heed this cautionary advice and receive admonition.**

It is not a sufficient claim to be applying the Shari'ah if there is what opposes it. Allah (Glorified and Exalted be He) criticizes the Jews **for this when He says:**(Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.)

I would like to remind Muslim scholars to have Taqwa (fearing Allah as He should be feared) and fulfill their duty of giving advice to rulers, by showing them Al-Haqq (the Truth), exhorting them to stick to it, and warning them against opposing it. Allah (Exalted be He) says: ﴾ O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. ﴿

May Allah guide us all to speak the truth, accept it and follow it! I ask Allah to unite all Muslims and guide them to follow His Shari'ah in all their affairs, as He is the Patron and the only One Capable of that. May peace and blessings be upon our Prophet Muhammad, and his family and his Companions.

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Answering some questions posed to his Eminence during a lecture in Makkah Al-Mukaramah at Umm- ul-Qura University

"Traveling abroad":

Q 1: A questioner asks: It has been noticed recently that many young Muslims tend to travel to non-Muslim countries either to study or for some other reason. Some of them are newcomers to Islam.

Do you think that they are in need of a department or an authority to supervise and direct them to the right path and look after their affairs, so that this department could be linked either to the General Presidency for Scholarly Research and Ifta' or to the Muslim League? May Allah reward you.

A: There is no doubt that traveling abroad may have dangerous consequences for students, whether they are originally Muslims or new converts, so it should be avoided. People should beware of its serious consequences. We have written and warned several times against traveling abroad, and we have also clarified the risks of doing that.

However, if traveling becomes inevitable, those who are inclined to travel should have profound knowledge and deep perception of their religion. They should be accompanied by supervisors to monitor and supervise their behavior to prevent them from deviating to evil paths.

Moreover, this should be carefully considered, and followed up until it is accomplished, since it is a great danger for a preparatory, high school, college student, or whoever falls under this ruling in doing this. Accordingly, all fields of specialization should exist inside the country to substitute for traveling abroad. Yet, if it becomes necessary to travel abroad, then students should be selected depending on their level of virtue, knowledge, prudence, and uprightness in religion. They must also be monitored, watched and fostered until they return home provided that

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the field of specialization required is of great importance and does not exist inside the country. We ask Allah (Exalted be He) to guide our rulers to good and to support the people of knowledge in fulfilling their duty.

Reward for performing Salah in Makkah

Q 2: Is the reward given for performing Salah (prayer) in all Masjids (mosques) of Makkah Al-Mukarramah equal to that given for performing Salah in the Sacred House? Many people perform Salah in the Masjids of Makkah located at the limits of the Sacred Precincts, saying that the reward is equal.

A 2 : Scholars disagree on this issue; some scholars maintain that the doubled reward is exclusive to the surrounding areas of the Ka`bah, i.e.** Al-Masjid Al-Haram **that circulates** Al-Ka`bah. **They add that the doubled reward of one hundred thousand Salahs is granted to a Muslim who performs Salah in the Masjid that surrounds the Ka`bah.

Other scholars are of the opinion that Al-Masjid Al-Haram **encompasses the entire Sacred Precinct, though performing Salah in the areas around** Al-Ka`bah **has a special merit and virtue due to the large number of people in congregation and the scholars' agreement on that. Actually, the second opinion is the sound one and the virtue extends to the whole area and all the Masjids of** Makkah **bring the multiplied reward mentioned in the Hadith for the Muslim who performs Salah in them.**

Nevertheless, the reward of the latter person is less than that of the one who performs it in Al-Masjid Al-Haram round Al-Ka`bah **due to the large congregation of Muslims, his closeness to** Al-Ka`bah, **and looking at it. The scholars do not differ about that.**

However, this does not mean that all the areas of Makkah **are called** Al-Masjid Al-Haram **where performance of Salah commands a multiplied reward - Allah willing.**

The truth about the meaning of "The Shin"

Q 3: A student asks about the authentic Tafsir (explanation/exegesis of the meanings) of Allah's Statement (meanings of which are translated as): ﴾ (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so. ﴿ **?**

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A: The Messenger of Allah (peace be upon him) explained this Ayah (Qur'anic verse) saying that Allah (Glorified be He) will come on the Day of Resurrection and reveal His Shin to His believing servants. It will be a sign for the believers, which when He reveals, they will know Him and follow Him.

The Noble Ayah should be interpreted according to what was mentioned in the Hadith, which is Allah's revealing of His Shin. This is one of the attributes such as befits Allah's Majesty and Grandeur (Glorified and Exalted be He) that does not resemble any of His creation in any way. The same applies to other attributes, such His Face, His Hands, His Foot, His Eyes, and other attributes which are authentically established in Nas (Islamic texts from the Qur'an or the Sunnah). Also, anger, love, hatred, and all attributes with which He has described Himself in the Noble Qur'an and which the Prophet (peace be upon him) reported.

They are all truly His Attributes; all are as befitting Allah's Grandeur (Glorified and Exalted be He); and no one resembles Him (Glorified be He) in them, according to His Statement:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿**He (Exalted be He) also says:**﴾ Say (O Muhammad peace be upon him): "He is Allâh, (the) One. ﴿﴾ Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ He begets not, nor was He begotten. ﴿﴾ And there is none co-equal or comparable unto Him." ﴿**This is the opinion of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) of the Sahabah (Companions of the Prophet) and the scholars who followed them in righteousness. May Allah grant us success!**

Ruling on Ta'wil of Allah's Attributes

Q 4: What is the ruling on ta'wil (allegorical interpretation) of Allah's Attributes?

A: Ta'wil of Allah's Attributes is Munkar (disapproved of by Islamic law and Muslims of sound intellect) and is not permissible. In fact, it is obligatory for the Attributes of Allah to be accepted as stated, according to their apparent meaning that befits Allah's Glory (Glorified and Exalted be He), without Tahrif (distortion of the meaning), Ta'til (denial), Takyif (describing how), or Tamthil (likening His Attributes to those of His Creation). Allah (Glorified and Exalted be He) informs us of His Names and Attributes, saying:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿**As Muslims, we have to accept them as they are, according to the opinion of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). They advise Muslims to acknowledge Allah's Attributes as they are, without Takyif.**

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They should be accepted as they are, without Tahrif, Ta'wil or Takyif. Muslims should attest to Allah's Attributes as they were revealed, according to their apparent meaning and as befits Allah's Stature, without any Takyif or Tamthil. For example, Allah says:﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿**In this Ayah (Qur'anic verse) and similar ones, we are told that Allah rose over the Throne, which is in a manner that suits His Majesty and Grandeur, and the manner of this cannot be compared to that of any of His creatures. The scholars who follow Al-Haqq (the Truth) see this as signifying His Highness and Exaltedness.**

The same applies to other Attributes of Allah, such as His Eye, Hearing, Sight, Hand, Foot, and other Attributes that are authentically reported in Nas (Islamic texts from the Qur'an or the Sunnah). All of these Attributes are as befits Allah (Exalted be He) and are not comparable to those of any creature. This is the opinion of the scholars from among the Sahabah (Companions of the Prophet) and those after them from the Imams (initiators of a School of Jurisprudence), such as Al-Awza'y, Al-Thawry, Malik, Abu Hanifah, Ahmad, Ishaq, **and other Muslim Imams (may Allah be merciful to them all).**

Allah says, when relating the story of Prophet Nuh (Noah, peace be upon him):﴾ And We carried him on a (ship) made of planks and nails, ﴿﴾ Floating under Our Eyes ﴿**He (Glorified be He) also says when relating the story of Prophet Musa (Moses, peace be upon him):**﴾ in order that you may be brought up under My Eye. ﴿**Ahl-ul-Sunnah wal-Jama'ah explained the Ayah where Allah says:**﴾ Floating under Our Eyes ﴿**by saying that He (Glorified be He) let the ship float under His Care until it rested on Mount Judy. Similarly, when Allah says:**﴾ in order that you may be brought up under My Eye. ﴿**they say that He (Glorified be He) means that Musa (peace be upon him) will be brought up under His Care and with His Guidance to those in charge of raising him.**

In the same manner, when Allah (may He be Praised) says to the Prophet (peace be upon him):﴾ So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes ﴿**He means that Muhammad is under Allah's Protection and Care. These interpretations do not fall under the prohibited Ta'wil; rather, they fall under Tafsir (explanation/exegesis) well-known in the Arabic language and its styles. A third example is in a Hadith Qudsy (Revelation from Allah in the Prophet's words)**

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where Allah (Glorified be He) says:﴾ "Anyone who comes nearer to Me by a span, I come nearer to them by a cubit; and anyone who comes nearer to Me by a cubit, I come nearer to them by a fathom; and anyone who comes to Me walking, I come to them running." ﴿**These words are accepted as they were revealed from Allah (may He be Praised and Exalted) without Tahrif, Takyif, or Tamthil, but in the way that is wanted by Allah. The same thing can be said about Allah's Descent at the end of the night, His Hearing, Sight, Anger, Pleasure, Laughter, Happiness, and other authentically established Attributes of Allah. They all must be accepted as they were revealed, in the manner that befits Allah, without any Takyif, Tahrif, Ta'til or Tamthil. This is because Allah says:**﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿**and many Ayahs to the same effect.**

As for Ta'wil of Allah's Attributes and diverging them from apparent meaning, this is the methodology of those who follow Bid'ah (innovations in religion), such as the Jahmiyyah and the Mu'tazilah (deviant Islamic sects), **and those who follow them. Their Madh-habs (Schools of Jurisprudence) are Batil (null and void), and have been denied and renounced by Ahl-ul-Sunnah wal-Jama'ah, who have warned people against their promoters. And Allah is the Grantor of success.**

The Duty of Scholars towards the Ummah

Duties of Muslim scholars regarding the disasters that the Muslim world suffers:

Q 1: What are the duties of Muslim scholars regarding the disasters that the Muslim world suffers?

A: Undoubtedly, sins and contradicting the true creed of Islam in sayings and actions constitute the key reasons behind the crises and disasters befalling the Muslims. Allah (Exalted be He) says: ﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿ **Allah (may He be Praised) says:** ﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿ **Allah, the Almighty, is Forbearing, Oft-Forgiving, and Merciful with His slaves. He sends them the Ayahs and warners so that they may return to Him and He accepts their repentance. Verily, when a slave draws closer to his Lord (may He be Praised) by the length of a cubit, He draws near him by the length of a fathom, because Allah (Exalted be He) loves His slave to repent and is happy with this repentance, even though He stands in no need of them. No act of obedience benefits Allah (Exalted be He), nor does an act of disobedience harm Him. Allah is Compassionate and Merciful with His slaves. He is the One Who guides them to obey Him and avoid disobeying Him. Crises and disasters are no more than warners for people to return to Allah (Exalted be He) and ordeals whereby He tests them. Allah (Exalted be He) says:** ﴾ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ﴿﴾ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴿﴾ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴿ **He (may He be Praised) also says:** ﴾ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴿ **Allah (Exalted be He) says:** ﴾ and We shall make a trial of you with evil and with good. And to Us you will be returned. ﴿ **He (may He be Praised) says:**

﴾ And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). ﴿ **There are many Ayahs to that effect.**

It is obligatory on Muslim leaders, scholars, princes, and others to pay attention to every disaster that is taking place and remind people of the misdeeds they commit. Moreover, the Muslim ruler, including scholars and governors, should be good examples in doing righteous deeds. They should find out the reasons behind Allah's wrath and retaliation and encounter them with repentance, seeking forgiveness, and correcting bad conditions. The Muslim Ummah would follow them in this course. That is because the guidance of the scholar and the wisdom and uprightness of the rulers greatly influence the subject. The Prophet (peace be upon him) said: ﴾ All of you are guardians and responsible for your charges ﴿

When the Muslims are accustomed to committing misdeeds without condemnation by the authorities or responsible people, this heralds the eminent wrath of Allah (Exalted be He) with the Ummah. If Allah's Wrath descends, it encompasses both the good and evil doers - Allah Forbid! Allah (Exalted be He) says: ﴾ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people) ﴿

The Prophet (peace be upon him) said: ﴾ If acts of disobedience are done among any people and they do not change them, Allah will soon punish them all. ﴿ **Related by Imam** Ahmad **in his Musnad (Hadith compilation) on the authority of** Abu Bakr Al-Siddiq. **Allah (may He be Praised) also says:** ﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿

Scholars, in particular, are accountable before Allah (Exalted be He) for the enlightenment of people, instructing them, and distinguishing between what is right and wrong and what is beneficial from what is harmful. May Allah (Exalted be He) guide all Muslims to obey Him and adhere to the guidance of Prophet Muhammad (peace be upon him)! We implore Him to guide their leaders and scholars to follow the straight path and to invite the Ummah thereto! May Allah guide the Muslims who are astray and reform their affairs! Indeed, Allah is the One Who is Capable of doing so.

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The Duty of Scholars reagrding the various Associations and Groups

Q 2: What is the obligation of Muslim scholars toward the numerous associations and groups in both Muslim and non-Muslim countries, especially when differences arise among them and each of them accuses others of deviation?

Do not you believe that it is better to explain the truth regarding these differences lest they should grow worse and lead to further divergence among Muslims?

A: Our Prophet Muhammad (peace be upon him) explained one path which Muslims must follow, namely, Al-Sirat-ul-Mustaqim (the Straight Path) and the Manhaj (methodology) of Allah's Din (Islam). Allah (Exalted be He) states: ﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾ **Also, Allah (Glorified and Exalted be He) has forbidden the Muslim Ummah (community) from division and disunity, because they are causes of failure and the domination of enemies. Allah (Glorified and Exalted be He) states:** ﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾ **Allah (Exalted be He) also states:** ﴿ He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad صلى الله عليه و سلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, is that (Islamic Monotheism) to which you (O Muhammad صلى الله عليه و سلم) call them. ﴾

This is a divine call for hearts and minds to be united. If there are a lot of associations in any Muslim country for the sake of doing good, offering help, and engaging in cooperation in piety and righteousness and those in charge have the same objectives, this is a blessing that will yield great benefits. Conversely, if every association misguides the other and criticizes its work, there will be great harm and evil consequences.

Accordingly, Muslim scholars are required to explain

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the truth and discuss every group or association advising them all to follow the path prescribed by Allah for His Servants and called to by our Prophet Muhammad. When someone deviates from this path and is stubborn for personal interests or objectives that none but Allah knows, it is obligatory to defame and warn the people against them. By doing so, people will avoid them and those who are unaware of their reality will not join their group or association or be deviated from Al-Sirat-ul-Mustaqim that Allah has ordered us to follow in the following Ayah (Qur'anic verse): ﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾ **First of all, there is no doubt that having a lot of groups and sects in the Muslim community is one of the objectives of Satan and of the enemies of Islam. This is because the Muslims' agreement and unity and their realization of the imminent danger threatening their `Aqidah (creed) prompt them to actively combat this threat and stand together for the public interest and warding off danger away from their Din, countries, and fellow Muslims. Definitely, the enemies of Islam from among mankind and Jinn (creatures created from fire) are displeased with this, since they are keen on dividing and disuniting the Muslims and planting seeds of enmity among them. We ask Allah to unite Muslims to Al-Haqq (the Truth) and remove any Fitnah (temptation) and misguidance from their communities, for He, Alone, is indeed the One Capable of doing so.**

Hostile Penetration of Muslim countries :

Q 3: The enemies of Islam are keen on penetrating Muslim countries by every possible means.

What is the effort you see necessary to face the attempts that threaten the Islamic countries?

A: This is expected from the callers to Christianity, Judaism, or other ideologies that spread Kufr (disbelief) and destruction. Allah (Glorified be He) has informed us of this

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in His statement,﴿ Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper. ﴾**He (Glorified be He) also states,**﴿ And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. ﴾

Thus, they do their best to gain influence in the Muslim countries. They have their ways such as creating skepticism and sowing doubts. They constantly do this, motivated and encouraged by the church, envy, and hatred.

We must raise awareness among the Muslims through their leaders and scholars, and resist the efforts exerted by the enemies of Islam with counter efforts. The Islamic Ummah (community) bears the responsibility of preserving the Amanah (trust) of Islam and conveying it. If we provide the Muslim children with knowledge and faith, and accustom them to practice it from childhood, we will not be worry about them as long as they remain on Allah's path, glorify it, follow its teachings and oppose what contradicts it. On the contrary, their enemies will fear them, as Allah (Glorified be He) states,﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾**He (Glorified and Exalted be He) also states,**﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾**There are many Ayahs (Qur'anic verses) that stress this meaning. The most important factor that enables us to oppose such attempts is producing a generation that understands the truth of Islam, which is accomplished through guidance and care at home and school through the mass media and social development.**

In addition, the Islamic leaders should assume their role in guidance and care,

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by edifying work and constantly reminding the people of what benefits them and instills the `Aqidah (belief) in their souls. Allah states,﴿ verily, in the remembrance of Allâh do hearts find rest. ﴾**There is no doubt that carelessness is one of the reasons behind the penetration of enemies into the Muslim countries through culture and sciences that gradually draw Muslims away from their beliefs. Thus, evil spreads among them and they are affected by the concepts of their enemies. Allah (Glorified and Exalted be He) has asked the believing party to be patient and fight in His Cause with every possible means in His statement,**﴿ O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful. ﴾**He (Glorified be He) also states,**﴿ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴾

I ask Allah with His Most Beautiful Names and Attributes to rectify the affairs of the Muslims, grant them deep understanding of Islam, make all their leaders agree upon Al-Haqq (the Truth), and guide their consultants. He is the Most Generous. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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A lie that should be refuted

Praise be to Allah alone. May peace and blessings be upon the Last Prophet!

I read what was published in `Ukazh newspaper on Monday 24/12/1402 A.H. (p. 20, issue no. 5977) as quoted from "Al-Syasah Al-Kuwaytiyyah" newspaper. They wrote that a man called Muhammad Al-Masri was buried on Wednesday after he fainted and people thought he had died. On Friday, he was taken out of the grave and claimed to have seen wonders and miracles.

As some people might believe this tale, I decided to warn people against it and tell them that it is a blatant lie fabricated by this man called Muhammad Al-Masri or others for malicious purposes. It is known that if a person can hear his family, the doctor and those following his procession, the doctor should have discovered that he was alive. How could he have fainted and at the same time remember everything that took place. It is also known that a person cannot live all this time in a tight, closed place. The two angels of the grave do not come to living people if they are put in the grave; they only come to the dead. Allah (Glorified be He) knows the dead from the living, and it is He who sends the angels to question the dead.

This liar then described the two angels as if they were two men, not angels. The angels do not tell the dead person about their sins or rewards; they ask them about their Lord, religion, and prophet. If they give correct answers, they will be blessed. If they failed to answer, they will be tortured. The strange scenes he described were intended to make people believe his lie that he was saved from the grave, so that they pity him and help him; just pity him, or he perhaps is seeking fame

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so that he is asked everywhere about what happened to him and thus achieves some of his ambitions.

What indicates his ignorance is his saying, "Accidentally, my family came to visit my grave." Such words are impermissible to say; a person should rather say "It was the will of Allah", as coincidence has no power.

In short, this tale is fabricated and baseless, as deduced from its context and incidents. Our respectable newspapers should not publish such lies. May Allah clear our newspapers and the Muslim newspapers from falsehood and expose the deceitful liars. May Allah protect the Muslims from their evil and grant all Muslims a good understanding of Islam and being firm on it! He (Glorified be He) is the Best Responsible One. May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

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We often read in the newspaper advertisements condemning illiteracy

although Allah (Exalted be He) describes this Ummah as being illiterate. Please clarify this point.

Question: it is very often to read and see condemnation of illiteracy in newspaper, streets, and advertisements counting it as one of the signs of backwardness although Allah (Exalted be He) describes this Ummah (nation of creed) as being illiterate by saying: ﴿ He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves ﴾ **Please clarify this.**

Answer: The Ummah of Muhammad (peace be upon him) amongst Arabs and Persians can not read or write, this is why they were called unlettered. However, those who used to read and write amongst them were very few compared to others. Moreover, our Prophet Muhammad did not know how to read or write as Allah (Glorified be He) says: ﴿ Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. ﴾ **This was one of the evidences of the verity of his Prophethood and mission (peace be upon him), for he had come to people with a great book revealed by Allah and brought down to him by Jibril (Gabriel), the Trustworthy Soul, by which he had miraculously amazed the Arabs and Persians. Allah (Glorified be He) had also revealed to him the purified Sunnah (whatever is reported from the Prophet) along with much knowledge about the earlier generations. Furthermore, He (Glorified be He) had informed him of many things that happened in the old times and many things that will happen in the last times and on the Day of Resurrection. In addition, Allah had told him about the status of Jannah (Paradise) and Nar (Hellfire) and their inhabitants, and this was one of the things with which He had favored him unlike others and guided people to his superior rank and the essence of his mission (peace be upon him).**

However, describing this Ummah as being illiterate did not mean to encourage them to stay like that, rather it was meant to inform about their fact and real condition when Allah had sent Muhammad (peace be upon him) to them. Both the Qur'an and Sunnah encourage learning

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and writing and urge for eliminating illiteracy, thus Allah (Glorified be He) says: ﴿ Say: "Are those who know equal to those who know not?" ﴾ **Allah (Glorified be He) also says:** ﴿ O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or Jihâd (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. ﴾.

He (Glorified be He) also says: ﴿ It is only those who have knowledge among His slaves that fear Allâh. ﴾ **Moreover, the Prophet (peace be upon him) said:** ﴿ Whoever follows a path in pursuit of knowledge, Allah will facilitate for them a path to Jannah (Paradise) ﴾ **Related by Imam** Muslim **in his Sahih (authentic book of Hadith).He (peace be upon him) also said:** ﴿ When Allah wishes good for a person, He causes them to clearly understand the religion ﴾ **(Agreed upon by Imams Al-Bukhari and Muslim)There are also many Ayahs and Hadiths stressing this meaning. May Allah grant us success.**

The legal decision on weeping over one's sickness and telling others about it

Q: A woman in Riyadh says that she is sick; sometimes she weeps due to her state; is this crying considered objection to Allah (Glorified and Exalted be He)? Shall she be considered unsatisfied with the Divine Decree though this is out of her hands?

Is talking with relatives about her illness is an objection to Allah's Will?

A: There is nothing wrong with weeping without wailing, for the Prophet (peace be upon him) said upon the death of his son Ibrahim: (The eyes are shedding tears and the heart is grieved but we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure.) **There are many Hadiths to this effect.**

There is nothing wrong also if you told your relatives and friends about your illness, provided that you praise and thank Allah, ask Him recovery, and take the possible means to that. You should be patient and wait for the reward from Allah. You should seek glad tidings in Allah's Saying (Glorified and Exalted be He): (Only those who are patient shall receive their reward in full, without reckoning.) **Allah also says:** (but give glad tidings to As-Sâbirûn (the patient).)(Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return.")(They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.) **The Prophet (peace be upon him) said:** ("Nothing befalls the believer of grief, sorrow, fatigue, illness or even the harm of a thorn but Allah will cause it to expiate for some of his sins.") **He (peace be upon him) also said:** ("Allah afflicts the one for whom He desires good.") **We ask Allah to grant you recovery, safety, and goodness of heart and deed. He is All-Hearer and responsive.**

A Person Swore Three Time on Repentance

Q: I am a young man. I took oath more than three times to repent of a prohibited deed. Should I perform Kaffarah (expiation) for it once or three times and what is Kaffarah?

A: A. H. Al-Madinah Al-Munawwarah

A: You should offer one Kaffarah which is feeding ten needy people, clothing them, or freeing a believing salve. If you are unable to do any of these things, you must fast for three days. Allah (Glorified be He) says: (Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).) **Thus, there is only one Kaffarah if one does not fulfill his oath to do an act or abandon an act, even if he repeats his oath several times unless he makes a Kaffarah for the first oath he breaks and then takes a second oath and breaks it, thus he has to make a second Kaffarah. Likewise, if he makes a third oath after making Kaffarah for the second oath, he has to make a third Kaffarah.**

However, if he makes several oaths for doing or abandoning several things; then he has to make a Kaffarah for each oath he breaks. For instance, if he makes an oath not to talk to so and so and not to eat from his food or not to travel to this place or said: "By Allah, I will not talk to so and so or hit so and so," in this case he has to make a Kaffarah for each oath he breaks. As for feeding, he should feed each poor person half a Sa` (1 Sa` = 2.172 kg) of the staple food of your area.

As for clothing, he should give each needy person a Qamis (long shirt) or Izar (garment worn below the waist) and Rida' (garment worn around the upper part of the body (that is suitable to wear while offering Salah (Prayer). If he gives each one of them a lunch or dinner, this will be sufficient, based upon the generality of the Ayah (Qur'anic verse) mentioned above. May Allah grant us success!

Swearing by the Ka`bah is Forbidden

Q: What is the ruling on swearing by the Ka`bah and the like? What is the permissible form of taking an oath?

`A.H.Q. Zahrah Banu Bashir Village

A: It is not permissible to swear by the Ka`bah **or any other created thing. The Prophet (peace be upon him) said:** "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.) **Agreed upon by Imams Al-Bukhari and Muslim.**

He (peace be upon him) also said: "He who swears by anything other than Allah is committing an act of Shirk (associating others with Allah in His Divinity or worship)." **Related by** Al-Imam Ahmad **on the authority of** `Umar ibn Al-Khattab **(may Allah be pleased with him) with a Sahih (authentic) Sanad (chain of narrators).He (peace be upon him) said:** He who swears by anyone but Allah commits Kufr (disbelief) or Shirk. **Related by** Abu Dawud and Al-Tirmidhy **with a Sahih Sanad on the authority of** `Abdullah ibn `Umar ibn Al-Khattab **(may Allah be pleased with them).**

There are so many Hadiths narrated to the same effect prohibiting swearing by the Ka`bah, **honesty, prophets, and other creatures.**

The Shar`y (Islamically lawful) oath is to swear by Allah Alone, saying, "By Allah, I will do or I will not do such and such." Likewise, it is permissible to swear by any of Allah's Attributes such as Al-Rahman (the Most Gracious), Al-Rahim (the Most Merciful), Malik Al-Mulk (the Owner of Sovereignty) and by Allah's Life and Knowledge, etc.

The Prophet (peace be upon him) used to swear saying, "By Him in Whose Hand my soul is." May Allah grant us success!

Listening to Romantic Songs

An Iraqi girl asks about the ruling on listening to romantic songs. She does the Islamic obligations including Salah, fasting, and reciting the Qur'an. It is noteworthy that she listens to song lyrics that have nothing to do with the forbidden things such as Khamr (intoxicant). Please enlighten us, may Allah reward you!

Answer: We advise you not to listen to songs at all as this act entails evil and leads to corruption of the hearts. We advise you to listen to the useful station of the Qur'an in radio, the show of Nur `Ala Al-Darb and the useful lessons and Hadith. You have to abandon listening to the songs due to its great evil. Allah (may He be Praised) says: ﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh ﴿ **Most scholars are of the view that what is meant by the idle talk is singing.** `Abdullah ibn Mas`ud **(may Allah be pleased with him) said: "Singing causes hypocrisy to grow in the heart as water causes herbs to grow."**

Abdullah ibn Mas`ud (may Allah be pleased with him) **is one of the great Sahabah and scholars (may Allah be pleased with them). Furthermore, it is authentically reported from the Prophet (peace be upon him) who said:** ﴾ Verily, among my Ummah (nation) there will be people who will deem as lawful Zina (premarital sexual intercourse and/or adultery), silk, Khamr and musical instruments. ﴿ **He told that there will be people in the end of time who will deem songs and musical instruments as lawful.**

We ask Allah to protect us, you, and all Muslims from its harm and help all adhere to guidance, for He is All-Hearer, Ever Near.

Supporting Wrongdoing is Forbidden

My father, who is a heavy smoker, orders me to buy cigarettes for him. Should I obey him? Do I incur sin when I obey my father in that, knowing that disobeying him may cause problems? Please, advise. May Allah reward you the best!

Answer: It is obligatory on your father to abstain from smoking due to its many harms. Smoking belongs to the evil things that Allah (may He be Praised) prohibited. Allah (Glorified and Exalted be He) quoted his Prophet (peace be upon him) saying: ﴿ he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods) ﴾ **Allah (Glorified and Exalted be He) made the good things lawful to His slaves, as stated in this Noble Ayah (Qur'anic verse) ofSurah (Qur'anic chapter) Al-`Araf.and reiterated inSurah Al-Ma'idah when Allah says:** ﴿ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ﴾ **Allah (may He be Praised) declared that He made only the good things lawful for His Servants, and smoking is not from the good lawful things; it is from the bad unlawful things which are harmful to man. Thus, your father as well as all smokers must repent to Allah (may He be Praised) of smoking and avoid sitting with smokers. A Muslim is not permitted to help any one in smoking or doing any misdeed. Allah (may He be Praised) says:** ﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾

It is obligatory on you, your brothers and paternal uncles to advise your father and warn him against smoking in compliance to the Ayah mentioned above and the saying of Prophet (peace be upon him) which reads: ﴿ Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims. ﴾ **Related by Imam** Muslim **in his Sahih (authentic) Book of Hadith.**

I ask Allah to guide your father to goodness and help him repent of this act and all misdeeds. I ask Him to make you an assistant in goodness; He is All-Hearer, Ever Near.

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Ignoring those who mock and ridicule

On seeing those who adhere to the Sunnah (whatever is reported from the Prophet) such as by shortening their garments, growing their beards, and sitting in Masjids (mosques), some people who claim to be Muslims say that Islam is based on superstitions and other statements that incur Allah's Wrath. Please advise such people. May Allah reward you!

D. SH., Ha'il

A: It is the duty of every Muslim to obey the Commands of Allah and His Messenger (peace be upon him), abstain from their Prohibitions, advise and cooperate with others in doing this and refute those who mock and ridicule Islam. Allah (Glorified and Exalted be He) states:﴾ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ﴿**Allah (Glorified be He) says:**﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿**He also states inSurah Al-Nisa':**﴾ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ﴿﴾ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴿

There are many Ayahs (Qur'anic verses) to the same effect. Moreover, the Prophet (peace be upon him) stated,﴾ "All my people will enter Paradise, except those who refuse." They (the Companions) said, "O Messenger of Allah! Who will refuse?" He said, "Anyone who obeys me will enter Paradise, and anyone who disobeys me has refused." ﴿**(Related by** Al-Bukhari **in his Sahih (authentic) Book of Hadith).**

Obeying Allah and His Messenger (peace be upon him) entails performing the Five Obligatory Daily Prayers at their due times in congregation, at the Masjids for men. In addition, whoever obeys Allah and His Messenger (peace be upon him) pays Zakah (obligatory charity), fasts Ramadan, performs Hajj if they can afford it, is dutiful to parents, maintains ties with their relatives,

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watches their tongue and limbs from committing prohibited acts, advises other Muslims, guides others to the Truth, cooperates with others in piety and righteousness, commands good and forbids evil.

Furthermore, obeying Allah and His Messenger (peace be upon him) requires a man to trim his mustache, grow his beard and beware of trailing his garment, as the Messenger of Allah (peace be upon him) stated,﴾ "Trim closely the mustache, and grow the beard, and be different from the Mushriks (those who associate others with Allah in His Divinity or worship)." ﴿**(Agreed upon by Al-Bukhari and Muslim)The Prophet (peace be upon him) stated,**﴾ "What is below the ankles of a (man's) lower garment is in the Fire." ﴿**(Related by** Al-Bukhari **in his Sahih)Other types of clothes such as the trousers, shirts, cloaks and the like take the same ruling as the lower garment. The Prophet (peace be upon him) stated,**﴾ "There are three (types of) people whom Allah will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them (from their sins), and they will have a painful chastisement. They are those who trail their lower garment, the benevolent who give nothing without an obligation, and the sellers of goods by false oaths." ﴿**(Related by** Muslim **in his Sahih)Allah is the Grantor of success.**

Ruling on clapping at parties

Q 1: What is the ruling on men's applauding at different occasions and celebrations?

A: Clapping at celebrations is one of the acts of Jahiliyyah (pre-Islamic time of ignorance) and the least to be said about it is that it is Makruh (reprehensible). The most prominent opinion is that it is Haram (prohibited), for Muslims are prohibited from imitating the Kafirs (disbelievers), and Allah states when describing the Kafirs of Makkah: ﴿ Their Salât (prayer) at the House (of Allâh, i.e. the Ka`bah at Makkah) was nothing but whistling and clapping of hands. ﴾

Scholars state that whistling and clapping the hands were practices of Kafirs. However, when a believer sees or hears what they like or dislike, it is an act of Sunnah (whatever is reported from the Prophet) to say, "Subhan Allah [Glorified be Allah]" or "Allah Akbar [Allah is the Greatest]", as confirmed by the Prophet (peace be upon him) in many Hadith. However, it is permissible for women to clap their hands, when something happens during Salah (prayer) or when they are praying behind men and the Imam (the one who leads congregational Prayer) forgets something. In this case, it is permissible for women to warn the Imam by clapping their hands while men are to warn him by saying Tasbih (saying: "Subhan Allah [Glory be to Allah]"), as confirmed from the Prophet (peace be upon him). Thus, men who clap their hands are mimicking Kafirs and women, and both acts are prohibited. Allah is the Grantor of success.

Preordainment of mankind's deeds

Allah (Exalted be He) states: ﴾ Say: "Nothing shall ever happen to us" ﴿ **Are the misfortunes we experience ordained by Allah as well? If so, what does this Ayah (Qur'anic verse) mean:** ﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿

A. KH. Gh., `Afif

A: All good and evil matters that befall Allah's Servants is preordained, for Allah (Glorified and Exalted be He) states:﴾ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz). ﴿**He (Glorified be He) also states:**﴾ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. ﴿

Allah (Glorified be He) states:﴾ Say: "Nothing shall ever happen to us" ﴿**However, good deeds are among the Bounties of Allah, since He has ordained them and guided servants to perform them, all praise be to Allah for that. As for evil deeds, they are preordained by Allah but the servants do these sins willingly. Allah (Glorified and Exalted be He) states:**﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿**He (Glorified and Exalted be He) also states:**﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿

Allah (Glorified be He) has preordained the good and evil deeds of humans. He has guided some to do good while He has not guided others to abstain from evil for a Wisdom only He knows due to reasons related to the servants. Allah is praised in either case for His Perfect Knowledge, Wisdom, and Justice.

Changing one's name after conversion to Islam

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the dear brother H.M.L (May Allah grant him success), As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

This is to answer the question you asked in the letter dated 13/9/1409 A.H. about the ruling on changing one's name after recently converting to Islam to an Islamic name and whether it is obligatory or not.

There is no evidence in Shari`ah that it is obligatory for people who convert to Islam to change their name unless there is a Shar`i cause that requires this. Examples of such causes include using names that imply servitude to someone other than Allah, such as Abdul Massih and the like or using names that are not recommended to give while there are better names such as the names whose meaning imply sadness. Such names may be changed into ones that have better meaning.

Thus, changing the names whose meanings imply servitude to someone other than Allah is obligatory. However, changing other names has to do with what is recommended and preferable.

This applies to the names which Christians **are known to use and anyone hearing them will think that the person who has this name is Christian. Changing these names in this case is proper**

May Allah grant us all success to do what He likes and what pleases Him, and help us comprehend and adhere to Islam! As-salamu `alaykum warahmatullah wabarakatuh.

From what are angels and Satan created?

Q: Allah created Adam from clay and before him He created the angels. Iblis (Satan) whom Allah created from fire was among the angels, so why was Satan created from fire? What were the angels created from?

A: It is authentically reported from Allah's Messenger (peace be upon him) in a Hadith narrated on the authority of `Aishah **(may Allah be pleased with her) saying:** (Angels were created from light, Jinn were created from a smokeless flame of fire, and Adam was created from that which you have been told.) **(i.e. sounding clay like the clay of pottery).compiled by** Muslim **in his Sahih (authentic) Book of Hadith.Allah Alone knows the wisdom behind creating these creatures from their relevant materials. He is All-Wise, Al-Knowing in everything He creates. No one may change His rule or repel His Decree. Indeed, Allah is over Omnipotent.**

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It is Impermissible to Dislike what Allah Does not Dislike

Is giving up permissible things to draw closer to Allah (Glorified and Exalted be He) considered Bid`ah Shirkiyyah (innovation in Islam tantamount to associating others with Allah in His Divinity or worship)?

Some Muslims may abandon permissible things believing that doing so is an act of piety; they may consider some lawful things as prohibited or reprehensible without evidence or proof; hence, they avoid them. Not only this, but they may harbor animosity towards other Muslims based upon their erroneous thinking.

Please, advise. May Allah bless you!

Answer:

It is not permissible for a Muslim to prohibit what Allah made lawful, or make reprehensible what Allah did not make reprehensible, or permit what Allah prohibited. Allah (may He be Praised) states:(And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh.)

Allah (may He be Praised) also states:(Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.")

In this noble Ayah (Qur'anic verse), Allah (may He be Praised) made speaking in His Name without knowledge tantamount to Shirk (associating others with Allah in His Divinity or worship) due to the great evil resulted.

In another Ayah of Surah (Qur'anic chapter) Al-Baqarah, Allah (may He be Praised) made speaking in the Name of Allah without knowledge one of the tendencies of Satan. Allah (may He be Praised) states:(O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.)(He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.)

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There is no harm if a Muslim avoids some permissible things as a means of seeking closeness to Allah (may He be Praised) and helping him obey Allah and His Messenger on condition that he does not make them prohibited. For instance, a Muslim may refrain from wearing expensive clothes out of modesty, avoiding pride, and disciplining oneself to keep away from boasting, conceit, or arrogance; there is no harm in this and a Muslim is rewarded for it - Allah Willing.

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Distribution of False Leaflets

We received a letter from a teacher working in a secondary school in Riyadh. She asks about the ruling on the leaflets distributed in some schools. The following is the text of this leaflet:

Allah (Exalted be He) states: ﴾ Nay! But worship Allâh (Alone and none else), and be among the grateful. ﴿ **(Surah Al-Zumar, (39:96),** ﴾ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴿ **(Surah Al-`Araf, (7:107),** ﴾ For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. ﴿ **(Surah Yunus, (10:64)and**

﴾ Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills. ﴿ **(Surah Ibrahim, (14:27)**

You should send these Ayat to bring benefits and be a good omen for you, and disseminate nine copies of this leaflet to people around the world to bring goodness and success after four days. We do not take the Ayat of Allah in ridicule nor do we do this for fun. Please take it seriously and within four days you will see many good things.

You should send copies of this message. This message fell into the hands of a businessman who immediately disseminated it. As a result, he received good news that he earned seven thousand Dinars more than what he expected from his transaction. The same message fell into the hands of a doctor who disregarded it. He was killed in a car accident and his mutilated and mangled dead body was the talk of the town.

Once a contractor received a copy of this message and made a successful bid. However, his eldest son was killed in a car accident in an Arab country because the father ignored to distribute the message.

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Please send a copy of this message and four days later you will be happy for the things Allah will grant you. Be careful of ignoring it, as it may pose a threat to your money and life. May Allah grant us success to convey this message! May Allah grant us success!

When I read this message, I find it is imperative to write the following:

The claimed benefits and good things that come to those who copy and distribute it as well as the bad things that will happen to those who ignore and do not disseminate it are all lies and baseless. They are fabrications of liars and charlatans. It is impermissible for Muslims to distribute this message inside or outside the country. This is an evil action and one who does this is committing a sin; there is the fear that he will be punished in this world and in the Hereafter, because this is a Bid`ah (innovation) whose evil is great and whose consequences are severe. This leaflet is a reprehensible Bid`ah and a fabrication about Allah Who states: ﴾ It is only those who believe not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars. ﴿

The Prophet (peace be upon him) stated: ﴾ Whoever introduces something into this matter of ours that is not of it, will have it rejected. ﴿ **(Agreed upon by Al-Bukhari and Muslim).He (Peace and Blessings be upon him) also stated:** ﴾ Whoever does an act for which there is no sanction from our behalf, it is to be rejected. ﴿ **(Related by** Muslim **in his Sahih).**

It is obligatory upon every Muslim who has this leaflet and its like to tear it up, discard it, and warn people against it. We and others from among the pious people pay no attention to such false leaflets and its claims. The same is true regarding the leaflet ascribed to the guard of the Prophet's chambers and

a similar leaflet begins with the Ayah, ﴾ Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. ﴿ **instead of** ﴾ Nay! But worship Allâh (Alone and none else), and be among the grateful. ﴿ **All these leaflets are lies and have no sound basis and nothing**

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good nor bad can result from them. Those who fabricate, copy, distribute, promote, and disseminate it of the Muslims are all sinful. All of this comes under the heading of cooperating in sin and transgression and promoting and encouraging Bid`ah.

We ask Allah to keep us and all the Muslims safe and sound from all evil. Allah is Sufficient for us to deal with those who fabricate this. We ask Allah to give them their due, for telling lies about Allah and disseminating falsehood, and for distracting Muslims with something that will harm them and will not benefit them. Sincerity towards Allah and His servants demands that we point this out.

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In Newspapers and Radio

Some newspapers released articles by some writers that do not aim to the benefit of society. Rather, they harm and lead it to the worst of consequences. Such writers may not be aware of the danger of what they wrote. Perhaps they do not know the grave crime they commit against their Muslim society wherein they live, especially in this awful age where Islam has become strange, and atheism and libertinism have appeared, and their supporters and callers spread under the name of advancement, promotion, and Arab nationalism at one time, and under the name of liberty, socialism, and other names at other times. Such are dazzling slogans and misleading styles that have nothing to do with good and do not seek the truth by any means. This method deludes naive and idle persons. It deludes ignorant and foolish persons and through it, enemies benefit.

Our male and female writers should seek truth in their writings. They should have weighed their words and aims according to the just scale; the scale of the comprehensive Islamic Shari`ah made known to us through the Book of Allah and the Sunnah of the Prophet (peace be upon him). They should not have been misled by these deluding slogans, false propaganda, and charming styles that their enemies claimed for themselves with the aim of misguiding Muslims to make them doubt their religion and to call them to escape it and not to abide by its rules using all means and types of temptation in doing so.

It is also obligatory on those responsible for the mass media to pursue truth in the material they broadcast to people. They should provide useful constructive essays, meaningful Hadiths and correct instructions that benefit society in religion and life. It should help society to reach the straight way, draw its attention to faults and mistakes to correct

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them and be firm on the right path.

By doing so, the mass media would play its role and contribute to both religious and worldly reform through which the benefit of the Ummah (nation) and guiding it to the common benefits achieved by the east and the west. Thus, they exploit time usefully, give a good reputation to the country, and guide the audience to the means of good progress, sound advancement, and a noble culture through which one's dignity and rights are preserved, one's soul is purified, and one's thinking becomes sound so as to reach ways of safety, and means of construction and reform. It will also keep away from the ways of error, ruin, and corruption.

Among the taints that have been directed towards radios and that have stirred resentment of every jealous Muslim are what they broadcast to people day and night over the air including immoral songs that will be added to that of musical instruments. It is known that this results in the corruption and illness of the hearts and averting them from the Remembrance of Allah and from prayer, and diverting them with the song of so-and-so, from listening to the Noble Qur'an and the Hadith of the trustworthy Prophet (peace be upon him), useful sermons, constructive essays, and other things than that of corruption and ruination. There is no doubt that all this is idle talk about which Allah stated in His Book that it misleads people from the Way of Allah and makes them take Allah's signs by mockery. Allah (Exalted be He) says:﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴿In an authentic Hadith, the Prophet (peace be upon him) said:﴾ “Verily, among my Ummah (nation) there will be people who will deem as lawful: Al-Hirr, silk, Khamr (alcohol) and musical instruments.” ﴿Related by Al-Bukhary in his Sahih.Al-Hirr in Arabic means unlawful sexual intercourse. As for silk and Khamr (alcohol), they are well known. Musical instruments include mandolins, lutes, violins, and drums, and the like.

The truth of this noble Hadith has just appeared in later eras.

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Many people deemed unlawful sexual intercourse, Khamr (alcohol), and musical instruments as lawful. Many considered wearing silk as lawful. All this denotes the weakness of one's faith, lack of Islamic knowledge, corrupt aims, hankering after desires, and grave eschewing of studying the knowledge of Islamic Shari'ah and acting according to it. All this is done by people who belong to it and are supposed to be Muslims. Yet, they fight against it, neglect its teachings, and make a mockery of those who adhere or call to it, except those whom Allah wills and who are but few.

There is no doubt that our country is one of the best Islamic countries that fulfills Allah's rights in spite of the defects and weakness it has. It is obligatory upon us all whether officials, presenters, or writers to fear Allah in regard to our selves and society and to shun anything that disagrees with that in order for us to be a good pattern for all Muslim countries to follow, particularly when knowing that we are in the place of revelation, the rise of the sun of the message, and that Muslims throughout the world look up to us. There is no doubt that all this entails that we should double our efforts and pay attention to the greatness of our

responsibility. It is clear that this bears a great reward for us if we fulfill our duty. Also, this entails a grave crime and extreme danger on our part if we neglect our duty and do not take our responsibility seriously.

Indeed, every one who has deep insight and knowledge of people's affairs knows that the spread of singing and places of amusement in the society removes bounties and brings about affliction with catastrophes, ruin of nation, the vanishing of property, the spread of troubles, and the ambiguity of issues.

So move hastily before the coming of the punishment of Allah that may befall us and before being afflicted with the Fitnah (affliction and trial) which will not strike those who have wronged themselves among us exclusively but both the righteous and the wicked when all crops and animals will be destroyed. There is no might nor strength save in Allah.

The people of knowledge and Faith have condemned what we have just mentioned of what has being recently released by newspapers and broadcast by radios. Concerning this, they wrote so many books but most of these writings have not been published in newspapers.

In doing so, they were motivated by

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jealousy for Allah, advising His servants for His Sake and what their Lord (may He be Praised) made obligatory on them i.e. to enjoin what is right and forbid what is wrong. Among those who wrote about this topic is our sincere brother Scholar Sheikh Muhammad Ahmad Bashamil. In its issue published on 20/2/1383 A.H., Al Nadwa Newspaper published a valuable article by the Sheikh entitled "Punish the Foolish" wherein he condemned what was written by some of those who have scant knowledge and weak insight calling for unveiling, singing, playing on musical instruments, and women coming out and mixing with men in factories, stores, offices, and so on.

Also, he made clear the corruption resulting from such actions and called on officials to punish foolish people. There is no doubt that it is his duty as well as the duty of other scholars to give advice to the slaves of Allah for His Sake, to condemn anyone who commits a wrong doing, and to warn people against the consequences of the spread of what is wrong and being lenient in condemning them.

There is no doubt that those who call people to things that corrupt society, harm religion, entail Allah's Wrath upon them, and incur catastrophes are worthy of being called foolish. The officials and other elite people as well as those who have jealousy and piety should be asked to punish the foolish, prevent them from anything that leads to danger, make them stop, and clarify their defects and wrongs for them. It is their duty as the Prophet (may peace be upon him) said:(All of you are guardians and are responsible for your charges...)Thus, a sultan has a duty towards his people to rectify their morals, oblige them to the truth, and prevent them of what Allah has prohibited according to his capacity. Every person, whether a father, a spouse, an emir, a chieftain, etc. has to condemn what is wrong and punish the foolish, all according to his capacity. Knowing that Allah (may He be Praised) calls those who do not handle their money properly 'foolish',

even if they were old-aged, as stated in His (may He be Praised) saying:(And give not unto the foolish your property which Allâh has made a means of support for you)The one who does not behave according to one's religion and does not commit oneself by the limits prescribed by Allah are much more worthy of this

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appellation. There is no doubt that women unveiling themselves in the presence of non-Mahram men and showing their charms before them commit gravest foolishness, whether this happens in streets, planes, buses, stores, offices, factories, trains, and so on.

Likewise, publicizing songs and musical instruments and calling people to such things and endearing them to people is one of the gravest forms of foolishness.

Thus, those of authority should put an end to such a matter, prevent it, and punish those calling for or doing it. In this way, the condition of Muslims will be reformed, obligations will be put into action, what is wrong will be put to an end, and the foolish will be punished. It is stated in the noble that the Prophet (may peace be upon him)(recited the following Noble Ayah (Qur'anic verse) wherein Allah (may He be Glorified and Exalted) says (interpretation of the meaning):(Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and `Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.)(They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.)Then he (peace be upon him) said: "By Him in Whose hand is my soul, you must either enjoin good and forbid evil and help the sinful to uphold Truth, or Allah will cause some hearts of you to be against one another and then curse you as He cursed them.)In an authentic Hadith related from the Prophet (may peace be upon him), he (may peace be upon him) said:(If acts of disobedience are done among any people and they do not change them, Allah will soon punish them all.)

I am amazed that some of our writers condemn the aforementioned word of our brother Sheikh Muhammad Ahmad Bashamil angrily and criticize it even though they know that this man is advising people for Allah's Sake, knowing about his great jealousy and useful writings. Thus, they should not have been angry at the word of truth. Rather, they should have helped and supported him in declaring the truth and calling for it and condemning what is wrong and warning against it. Also, they should understand that his words bear goodness, think well of him, and they should not criticize him unduly. Believers are brothers, one body, and

one construction, whether they are Arabs or non-Arabs, and whether they were born in this country and lived on its lands and under its heaven or migrated to it from afar.

Every Muslim worshipping Allah Alone and abiding

by His Shari`ah is considered to be our brother or sister and beloved, whether he is in the east or the west, whether he is an Arab or a non-Arab, and whether he has the official nationality or not. This is how our Lord taught and educated us in the best way. Also, in this way our Messenger (peace be upon him) guided and directed us in the best way. Allah (Glorified and Exalted be He) says:﴾ The believers are nothing else than brothers (in Islâmic religion). ﴿The Prophet (may peace be upon him) said:﴾ A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor give him up to an enemy. ﴿

O brothers and sisters, fear Allah and be fair! Achieve the brotherhood of faith prescribed by Allah (Exalted be He), say to the righteous person that he did well! Direct, help, and thank him. Say to the person who committed wrong that he wronged and do this in a lenient and wise manner. Direct and guide him! Thus, you will deserve the generous reward from Allah (may He be Praised), good praise from people, and good reputation within your country and abroad. Beware obeying your whims, abhorrent fanaticism, and blind imitation. In this way, you will win, be safe, and gain a good end.

I ask Allah to guide us all to the straight path and to guide our government and those in authority among us to what benefits society and makes it happy in this life as well as the Hereafter and to make all of us of those who tell the truth and act accordingly and not to fear any blame in doing so. Allah is Omnipotent over all things.

Praise be to Allah, the Lord of the Worlds. Allah's Peace and blessings be upon His slave and Messenger, his family, Companions and those who were guided with his Sunnah until the Day of Recompense.

An interview with the Sudanese Newspaper "Al-Rayah"

Questions submitted to His Honor Sheikh `Abdul-`Aziz ibn `Abdullah ibn Baz from the delegates of the Sudanese newspaper "Al-Rayah" (The Flag) Mr. Mahdi Ibrahim Muhammad and Mr. Muhammad Waqa` Allah Ahmad ..

His Honor graciously replied as follows:

Q 1: Do you affiliate to a specific Madh-hab (School of Jurisprudence)? What is your approach in deciding Fatawa (legal opinion issued by a qualified Muslim scholar) and arriving at the evidences for it?

A: I follow the Madh-hab of Ahmad ibn Hanbal **(may Allah be merciful to him), but not by way of Taqlid (strictly following a specific School of Jurisprudence). Rather, I employ the principals that he put into practice.**

As for the debatable issues, my approach is to give preference upon establishing evidence and issue the Fatwa in accordance with that, whether it agrees with the Madh-hab of Al-Hanabilah **or not, for truth must be followed.**

Allah (Glorified and Exalted be He) states: ﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾

Q 2: In Sudan, an Islamic Organization among the various movements of Sufism and Salafism has been established. This organization involves itself in political action and broad confrontations with Communist and Westernization groups in general.

What is your opinion on these activities undertaken by similar organizations?

A: There is no doubt that cooperation between Muslims in confronting destructive ideologies,

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misguiding missions and evangelical, communist and vicious activities is a key duty and a great form of Jihad in the cause of Allah. Allah (Glorified and Exalted be He) states: ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ **Allah (Glorified be He) also says:**﴾ Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿

Allah (Glorified and Exalted be He) also states:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿

In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim),it was narrated on the authority of Sahl ibn Sa`d **(may Allah be pleased with him) that when the Prophet (peace be upon him) sent** `Ali ibn Abu Talib **(may Allah be pleased with him) to** the Jews **in** Khaybar, **he commanded him to call them to Islam and tell them of their duties towards Allah. The Prophet (may peace be upon him) told him:**﴾ By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable of the camels. ﴿**In Sahih** Muslim, **it was related on the authority of** Abu Mas`ud Al-'Ansari **that the Prophet (peace be upon him) said:**﴾ One who guides to something good has a reward similar to that of its doer. ﴿**Also in Sahih Muslim, it was narrated on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:**﴾ "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect". ﴿**It is related by Imam** Ahmad and Al-Nasa'i **and authenticated by** Al-Hakim **on the authority of** Anas **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:**﴾ Use your property, your persons and your tongues in striving against the Mushrikun. ﴿

There are many Ayahs (Qur'anic verses) and Hadiths to this effect. We implore Allah to guide this organization to what supports the truth and causes it to prevail, abolishes falsehood and its advocates.

I advise the organization to rid itself of all which contradicts Allah's Purified Shar`ah (Law) from among its members,

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advise and enjoin one another to constantly observe Islam and remain steadfast on the Shari`ah of Allah. Also, they must refer the matters about which they dispute to Allah and the Messenger (peace be upon him), as Allah (may He be Praised) states:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿**Allah (Glorified and Exalted be He) also states:**﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿**He (Glorified and Exalted be He) also states:**﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

In this great Surah, Allah (may He be Praised) explains that the means of prosperity, happiness, and safety from loss are the four matters mentioned in this Surah, namely, true faith in Allah and His Messenger, performing righteous deeds, and enjoining one another to truth and enjoining one another to patience.

We ask Allah to guide members of the organization to adopt these morals and be firm on them in order to achieve open victory, great reward, and good end.

Q 3: What about the following phrase, "The early scholars are men and we are men";

this daring statement means that the early scholars had their own issues of their times and we have our modern issues,

do you not think that those who oppose the call to revive the Fiqh (Islamic jurisprudence) wrong this fundamental literature?

A: This statement implies generalization and possibility. If it means that the later generations should strive hard to support the Religion of Allah, his Shari`ah and uphold the `Aqidah (creed) and morals of the Salaf (righteous predecessors), this is right. All

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Muslims should adopt the way of the Salaf in following the Book and Sunnah (whatever is reported from the Prophet) seeking rulings from both of them regarding all things and referring all disputes among people to them, acting upon Allah's Saying (Glorified be He): ﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴾ **Allah (Glorified be He) also says:** ﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾ **However, if this statement means that the modernists have the right to revive the Religion of Allah in a way that contradicts that of the Salaf with respect to the `Aqidah, morals and rulings, this is an abominable act that should not be done, for it contradicts the Saying of Allah (Glorified and Exalted be He):** ﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾ **Allah (Glorified be He) also says:** ﴿ And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination! ﴾ **Allah (Glorified be He) also says:** ﴿ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴾

Whoever contradicts them and follows other than their way does not follow them in righteousness, so he will not be among those with whom Allah is pleased. The later generations should not oppose what the earlier scholars agreed upon unanimously. Ijma` (consensus of scholars) is truth and one of the three fundamentals that one should refer to and it is impermissible to oppose. These three are the Book, Sunnah and Ijma`. If the scholars conclude a consensus on something, they are of the victorious party that the Prophet (peace be upon him) told us about that shall remain on Al-Haqq (the Truth).

As for comprehending matters of religion and deciding the problems by means of Shari`ah methods in response to the new questions that face Muslims nowadays and had not been discussed by the earlier scholars,

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this is right and does contradict the predecessors. The earlier and later scholars all advise to contemplate the Book, Sunnah, and derive rulings from them. Muslim scholars can practice Ijtihad regarding problematic matters in light of the Qur'an and the Sunnah.

This is not a new methodology unknown to the predecessors; it is a revival following the way of the predecessors and their fundamentals. In this respect, the Prophet (peace be upon him) said: ﴿ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴾ **Reported by Al-Bukhari and Muslim.He (peace be upon him) also says,** ﴿ "If anyone pursues a way searching after knowledge, Allah will make it easy for him to have a way to Jannah (Paradise)." ﴾ **Related by** Muslim **in his Sahih.May Allah grant us all success!**

Q 4: Some disagreements arise among the Du`ah i.e. Muslim callers, that almost outweigh the points of agreement, hinder Islamic work, and may lead to some seditious acts, differences, and disputes.

What is your advice for those concerned?

A: I advise the Du`ah to act sincerely for the sake of Allah and cooperate in righteousness and piety. They should refer to the judgments of the Book and Sunnah in their disputes, acting upon Allah's Saying (Exalted be He): ﴾ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿ **In this way, the objective will be united, efforts combined, and Al-Haqq (the Truth) would triumph and falsehood would be defeated. All this can be achieved by seeking refuge with Allah and asking Him for success and avoiding the personal whims. Allah (Glorified and Exalted be He) says:** ﴾ But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? ﴿ **Addressing His Prophet and Messenger Dawud (David peace be upon him), Allah (Glorified and Exalted be He) says:** ﴾ O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the Path of Allâh. ﴿

Q: What is your general advice to the youth of the ever-growing Islamic awakening nowadays in the Islamic world?

A: This awakening, which pleases every Mu'min (believer) may be called an Islamic movement, revival and activity - should be promoted and directed to hold fast to the Book and Sunnah (whatever is reported from the Prophet). Its leaders and members should stay away from excessiveness and immoderation. Allah (Glorified and Exalted be He) says: ﴾ O people of the Scripture (Christians)! Do not exceed the limits in your religion ﴿ **The Prophet (peace be upon him) said:** ﴾ Beware of religious extremism, for those who were before you perished because of their religious extremism. ﴿ **He (peace be upon him) also says,** ﴾ Ruined are those who are harsh in religion. Ruined are those who are harsh in religion. Ruined are those who are harsh in religion. ﴿

They should always devote their efforts to Allah asking Him for success, sincerity, and righteous deed and steadfastness upon truth. They should carefully recite, contemplate, and comprehend the Ever-Glorious Qur'an and act upon the Sunnah that comes next only to the Qur'an as a source of legislation, for it also interprets the Book of Allah. Allah (Glorified and Exalted be He) says: ﴾ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴿

Allah (Glorified and Exalted be He) says: ﴾ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ﴿

The Du`ah (callers to Islam) should make use of this Islamic awakening and cooperate with its leaders to remove suspicions that may waver around any of them acting upon Allah's Saying (Glorified and Exalted be He): ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿

Q 6: What do you say about a Muslim community that applied the Islamic prescriptions for about one year or more and then replaced them with positive Western laws?

A: Indeed, it is obligatory on all Muslim rulers to apply Allah's Shari`ah (Islamic law) among Muslims.

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They are required to do this at all times, call others to it, and impose the prescribed punishments on members of the society. Addressing His Prophet (peace be upon him), Allah (may He be exalted) says: ﴾ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed ﴿

The Muslim nation is asked to apply the Islamic Shari`ah. Allah (may He be exalted) says: ﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿ **Allah (Exalted be He) also says:** ﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿ **Allah (Exalted be He) also says:** ﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿ ﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿ ﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿

Muslim rulers should observe these noble verses and adhere to the rulings by themselves (i.e. Muslim rulers) and enforce them among their peoples. If they do so, Allah will consolidate and honor them, grant them victory over the enemies, bless them with His Support and bestow on them a blessed end of life and happiness in the worldly life and in the Hereafter. Allah (Exalted be He) says: ﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿ **Allah (Exalted be He) also says:** ﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿ ﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿ **Allah (Exalted be He) also says:** ﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿

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No doubt, making Allah's Shari`ah the ruler on the affairs of people is a sign of victory of Islam, a way of enjoining what is good and forbidding what is evil and a righteous deed. Allah (glory be to Him) promised those who do these things to give them succession in the earth, grant them the authority to practice their religion, and give them security after having fear. We ask Allah (Exalted be He) to help the Muslim rulers to adhere to His Shari`ah, be satisfied with it, and shun anything that runs counter to it for He is the One who is Able to do so.

Q 7: What do you think of calling to nationalism believing that one's national origin has priority over being a follower of Islam? They claim that they do not oppose Islam but only give priority to their nationality.

A: This is a call of Jahiliyyah (pre-Islamic time of ignorance). It is impermissible to follow it or encourage people who believe in it; instead it should be opposed. The Shari`ah (Islamic law) opposes this call, refutes its claims and clarifies the truth to its supporters. It is only Islam that eternalizes Pan-Arabism; and rejection of Islam results in the destruction of language, literature, and morals of Pan-Arabism. Thus, they should do their best in promoting Islam as much as the invaders do their best to surpress it.

It is necessarily known in Islam that calling for Pan-Arabism or nationalism is Batil (null and void), evident Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), an act of Jahiliyyah, and a plot against Islam, and the Muslims. We have clarified this in a book entitled "Naqd Al-Qawmiyyah Al-`Arabiyyah `ala Daw' Al-Islam wal-Waqi` (Criticism of Pan-Arabism in the Light of Islam and Reality)".We have sent you a copy of this book to quote from it whatever you like. May Allah guide us all to what pleases Him.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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A call to help the Sudan and its people in their crisis

These words are from `Abdul `Aziz Bin `Abdullah Ibn Baz **to Muslims and others in** the Kingdom of Saudi Arabia **and outside. May Allah guide us all to do good and be among those who hasten to perform lasting righteous good deeds!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Everyone is aware of the crisis that has struck the Government of Sudan **and its people. It was hit by heavy rains and floods which caused great harm and damage in the Sudanese capital and its neighboring cities and villages. Many properties were destroyed, more than one million people were dislocated, lots of people died, and thousands of homes collapsed leaving their inhabitants homeless.**

Different types of mass media have transmitted the news of this crisis and many people have watched the destruction and ruin that befell the country. Dislocated people were seen in the open air without a shelter from the burning sun, winds, and heavy rain. In fact, this crisis is a trial and an affliction from Allah as a test and a reminder for His servants.

Allah (Glorified be He) states:﴿ and We shall make a trial of you with evil and with good. And to Us you will be returned. ﴾**Allah (Glorified be He) also says:**﴿ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ﴾﴿ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴾﴿ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴾

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Allah (Glorified and Exalted be He) also states:﴿ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] ﴾﴿ Do people think that they will be left alone because they say: "We believe," and will not be tested. ﴾﴿ And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test). ﴾**And He (Glorified be He) states:**﴿ Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! ﴾

In these Ayahs (Qur'anic verses) and many others, Allah (Glorified be He) informs us that He will certainly test His Servants in this world. If they are patient, turn to Him, refer to Him in all their affairs, and offer Tawbah (repentance to Allah) from their sins; Allah will reward them with His Pleasure and Forgiveness, remove their affliction, grant them a good end, and compensate them with what is better.

Due to the severity of the affliction that befell our brothers in Sudan **and the huge loss of lives and property, I urge Muslims and others among princes, ministers, the wealthy, and anyone who would like to give in charity in** the Kingdom of Saudi Arabia **and other countries to help their brothers in** Sudan. **You can offer help in the form of money, food, clothes, tents, medicines or in any needed services.**

Furthermore, I urge scholars, Du`ah (callers to Islam), princes, Imams (those who lead congregational Prayer) and prominent figures to encourage Muslims to stand by their brothers in Sudan **and support them in obedience to the Orders of Allah and His Messenger (peace be upon him) who command Muslims to give in charity, cooperate upon piety and righteousness and help in alleviating people's distresses. Allah (Glorified and Exalted be He) states:**﴿ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ﴾

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Allah (Glorified be He) states:﴿ O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zâlimûn (wrong-doers). ﴾**Allah (Glorified be He) also says:**﴿ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ﴾**He also (Glorified and Exalted be He) states:**﴿ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and `Umrah), you will certainly find it with Allâh, better and greater in reward. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. ﴾**Furthermore, Allah (Glorified and Exalted be He) states:**﴿ and do good. Truly,

Allâh loves Al-Muhsinûn (the good-doers). **Allah (Glorified be He) also says:** Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) **Allah (Glorified be He) also says:** The believers are nothing else than brothers (in Islâmic religion). **The Prophet (peace be upon him) stated,** "The similitude of believers in regard to their mutual love, affection, and empathy is that of a body. When any of its parts aches, the whole body aches due to sleeplessness and fever." **(Agreed upon by Al-Bukhary and Muslim).He (Peace and Blessings be upon him) also says:** "One believer to another is like the parts of a building, each supporting the other." And he (peace be upon him) interlaced his fingers. **The Prophet (peace be upon him) also says,** "Anyone who alleviates a Muslim of a worldly distress, Allah will alleviate one of their distresses on the Day of Resurrection; and anyone who eases matters for a hard-pressed person in this world, Allah will make matters easy for them in this world and the Hereafter; and anyone who covers (the faults) of a Muslim in this world, Allah will cover (their faults) in this world and in the Hereafter. Allah supports His Servant as long as the Servant is supportive of their (Muslim) brother." **(Related by** Muslim **in his Sahih (authentic) Book of Hadith).The Messenger of Allah (peace be upon him) also says:** "If anyone fulfills their brother's needs, Allah will fulfill their needs." **(Agreed upon**

by Al-Bukhary and Muslim).

Thus, the Prophet (peace be upon him) used to pay great attention to the poor and needy, show them compassion and hasten to help them. As his followers, we should follow his footsteps. It is related on the authority of Jarir ibn `Abdullah Al-Bajali **(may Allah be pleased with him) that he said,** "We were with Messenger of Allah (peace be upon him) in the early morning, when there came some people clad in woolen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them, rather, all of them, were from the Mudar tribe. The face of the Prophet (peace be upon him) changed when he saw them in need. Then he went into his house and came out; then he commanded Bilal (may Allah be pleased with him) to proclaim Adhan (call to Prayer). So he proclaimed Adhan and Iqamah (call to start the Prayer). The Prophet (peace be upon him) led the people in prayer and then he delivered a Khutbah (sermon) saying, O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. Then he recited this Ayah in Surah Al-Hashr: O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. Thereafter, people gave in charity a Dinar (old Arab coin that equals 2.975 grams of gold), a Dirham (a dirham of silver equals 2.975 grams of silver), clothes and wheat.' He (peace be upon him) said, '(Give in charity) be it half a date.' Then a man from the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of the Messenger of Allah (peace be upon him) was glowing like that of glittering gold. Then the Messenger of Allah (peace be upon him) said, 'Anyone who introduces a good practice in Islam, will have the reward for it and a reward like that of those who follow him without anything being diminished from their reward. And anyone who introduces an evil practice in Islam, will shoulder its sin and equal sin of those who follow him, without anything being diminished from their sins.'" **(Related by** Muslim **in his Sahih).Moreover, it is related on the authority of** Abu Hurayrah **(may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) stated,** "Wealth will not diminish by giving charity." **(Related by** Muslim and Al-Tirmidhy).

In addition, it is related on the authority of Abu Hurayrah **(may Allah be pleased with him) that** "The Messenger of Allah (peace be upon him) said a miser and a charity giver are like two persons having two iron cloaks on them right from their breasts to their collar bones. When the charity giver intends to give in charity, the cloak becomes expanded for him

until it covers his whole body and obliterates even his footprints. And when the miser intends to spend, it (the iron cloak) contracts and every ring grips to its place." Abu Hurayrah (may Allah be pleased with him) said, "I saw the Messenger of Allah (peace be upon him) explaining by putting his finger in his clothes saying, 'He (the miser) tries to expand it (cloak), but it does not expand.'" (Related by Al-Bukhary and Muslim).

As Muslims, we should hasten to help and support our suffering brothers in Sudan and give of all the blessings which Allah has bestowed upon us to fulfill the true meaning of Islamic brotherhood as explained by Allah in the Qur'an and His Messenger (peace be upon him) in many Hadith. We will also be answering the call of Allah and His Messenger (peace be upon him) as Allah commands: O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life Allah (Glorified and Exalted be He) also states: Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. Allah (Glorified be He) also says: and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). The Messenger of Allah (peace be upon him) stressed this fact in his statement, "If anyone fulfills their brother's needs, Allah will fulfill their needs." He (Peace and Blessings be upon him) also says: "Allah supports His Servant as long as the Servant is supportive of their (Muslim) brother." Further, he (peace be upon him) stated, "Anyone who does not show mercy, will not be shown mercy." There are many Hadith that urge Muslims to cooperate in doing good and assist, comfort and relieve the afflicted, hoping for Allah's Reward and desiring to be merciful and kind to His Servants. Thus, the true meaning of brotherhood in Islam is fulfilled and we cooperate in doing good, resulting in everyone being rewarded by Allah.

Dear Brothers! Note that whenever the need for help is stronger, the reward from Allah will be greater. Indeed, our brothers in Sudan are strongly in need of our help and we must hasten to offer it to them, support them

and alleviate their pains.

May Allah guide Muslims in general and our brothers in Sudan in particular to be patient, to seek His Reward, and to cooperate in doing good. I ask Allah to multiply our reward and theirs, grant the afflicted serenity and peace and cause all our affairs in this world and in the Hereafter to have a good ending! May Allah guide us all to offer sincere Tawbah (repentance to Allah), hold fast to the Truth and be mindful of anything that incurs Allah's Wrath and Punishment, for He is Ever-Able.

Finally, I would like to thank the Government of Saudi Arabia and the Custodian of the Two Sacred Mosques for taking the initiative

and assisting the Sudanese Government and people in overcoming this crisis. I would like also to thank all the Muslim rulers, common people, and others for offering help and support.

I ask Allah to accept their deeds performed sincerely for His Sake, to place their reward in the Scale of good deeds on the Day of Resurrection, to elevate their ranks in Paradise, and to compensate them with what is better, for He is Ever-Able! Peace and blessings be upon our Prophet Muhammad, his family and his Companions!

`Abdul `Aziz Bin `Abdullah Ibn Baz

President of the Constituent Assembly of the World Muslim League in Makkah,

Chairman of the Departments of Scholarly Research, Ifta', Daw`ah,

and Guidance in the Kingdom of Saudi Arabia

Calling upon the Muslims to support their Muslim brothers in Africa

This advice was issued on 25 Rabi'a Awal, 1405 A.H.

Praise be to Allah the Lord of the Worlds. May peace and blessings be upon whom He sent as a mercy for the worlds and upon his family and Companions.

O my Muslim brothers, this speech is to urge you to support your Muslim brothers in Africa who are afflicted with drought, poverty, and starvation. You can do this to draw nearer to Allah (Exalted be He) and His Messenger (peace be upon him) and as a way of cooperating in piety and righteousness. Allah (Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿Allah (Glorified be He) also says:﴾ O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise. ﴿﴾ Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower. ﴿

He (Glorified and Exalted be He) also says,﴾ And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah) and other good deeds]. ﴿

You are aware of the afflictions of the Muslims living in Africa and in Sudan in particular. Years ago, they suffered drought. These conditions paved the way for the involvement of missionary organizations whose secret aim is to convert Muslims to Christianity. They play their role in the name of humanity exploiting poverty to achieve their open and secret aims.

Muslims are more obliged to support those people because

they are our brothers in Islam and our neighbors. We have all read and heard about the news of the drought and the death of plants, animals and people. Many people, most of whom are Muslims, die daily because of poverty. The Prophet (peace be upon him) said:﴾ The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. Whoever meets his brother's needs, Allah will meet his needs, and whoever relieves a Muslim of some worldly distress, Allah will relieve him of some of the distress of the Day of Resurrection. Whoever covers a Muslim (conceals his sin), Allah will cover him (conceal his sin) on the Day of Resurrection. ﴿(Agreed upon by Imams Al-Bukhari and Muslim).

It should be noted that you have been appointed as a guardian over your money, and money in reality is the property of Allah (Exalted be He). You are commanded to spend it for a great reward. Allah (Exalted be He) says:﴾ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ﴿He (may He be Praised) says﴾ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ﴿

O brothers, a person who withholds and does not believe he needs the reward, he is not safe from the Allah's punishment. He may be inflicted with the same suffering that his brothers in Africa are undergoing and that is not beyond the ability of Allah (Exalted be He). May Allah save us from sudden wrath! Allah (Exalted be He) says:﴾ Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes. ﴿

O Muslims, you should respond to Allah's call and spend money in His cause. You should be grateful for the blessing of having money by doing your duties toward this. One of these duties is saving the lives of believers, which is a great right. Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) related a story that occurred during the lifetime of the Prophet that urges all Muslims to rush to support

their poor brothers. He (may Allah be pleased with him) said:﴾ We were with the Messenger of Allah (peace be upon him) shortly after dawn when there came to him some people clad in woolen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Messenger of Allah (peace be upon him) changed when he saw that they were starving. Then he went into his house and came out; then commanded Bilal to say Adhan (call to prayers). So he called Adhan and established Iqamah. The Prophet (peace be upon him) led the Salah. Then, he delivered a Khutbah (sermon) saying:﴾ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) ﴿He also recited the Ayah which is in Surah Al-Hashr﴾ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow ﴿A man can give in charity Dinars, Dirhams, clothes, measure-fulls of wheat and measure-fulls of dates ..." ﴿until he said:﴾ "(Give in charity) even if it is half a date." Then, a man of the Ansar came with a bag

which was too heavy to carry. Thereafter, the people came successively (with charity) until I saw two heaps of food and clothes. I noticed that the face of the Messenger of Allah (peace be upon him) was glowing like that of the bright moon or glittering gold. Then, he (peace be upon him) said, "Whoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. Whoever introduces an evil practice in Islam, will shoulder its sin and sins equal to those who will act upon it without diminishing in any way their burden." ❳(Related by Muslim).

You watched and read about this disaster and severe famine which has inflicted the Muslims in Africa. You should give them Sadaqah (voluntary charity) from your money granted by Allah (Exalted be He). In this way, you will be following the example of the Prophet (peace be upon him) in his love for goodness and spending money in Allah's cause and the example of his Sahabah (may Allah be pleased with them) in hastening to spend money in charitable activities. Do not hold your aid in contempt even if it is insignificant. The date you give is considered as Sadaqah. Your rapid response will hinder the non-Muslims who exploit this famine to invade the Muslims in their country to misguide and convert them to Christianity.

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You can confront the non-Muslims by spending your money in Allah's Cause to support and help your brothers thereby dispensing with the enemy who awaits for their misfortune.

It should be noted that Sadaqah wards off the evil death and afflictions and extinguishes the fire of sins as reported from the Prophet (peace be upon him). In this regard, Allah (Exalted be He) says:❲ Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. ❳Allah (Glorified be He) also says:❲ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and ‘Umrah), you will certainly find it with Allâh, better and greater in reward. ❳

The Custodian of the Two Sacred Mosques, King Fahd ibn Abdul Aziz (may Allah protect him), in a kind and blessed initiative, constituted committees throughout the Kingdom to support the poor and needy in Africa. He was affected by the conditions of hunger, thirst, death, and nakedness under which the Muslims live there. May Allah reward him for these efforts and make the truth victorious through him!

Newspapers and mass media broadcasted information about these committees for which we hope success. These committees have objectives to work with the intention to save Muslims from ruin and help them overcome this calamity through what those who seek reward can offer.

I appeal to you my brothers in Islam to support and cooperate with these committees in collecting assistance and encouraging people to offer them. Allah (Exalted be He) supports a servant as long as the servant supports his brother. It is authentically reported from the Prophet (peace be upon him) that he said:❲ A believer to another believer is like a wall of bricks supporting each other. And he interlocked his fingers ❳Also,❲ The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any of its limbs aches, the whole body aches, because of fever and sleeplessness. ❳

He (peace be upon him) also said,❲ Save yourself from Hell-fire even by giving half a date-fruit in charity. ❳

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He (peace be upon him) also said,❲ Charity extinguishes (the fire of) sin just as water extinguishes fire. ❳It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:❲ Whoever gives charity equal to a date from good (halal) earnings – for Allah does not accept anything but that which is good – Allah will take it in His right hand and tend it for the one who gave it as any one of you tends his foal until it becomes like a mountain. ❳

There are many well-known Ayat and Hadith mentioning the merits of giving Sadaqah and helping poor Muslims.

I ask Allah (Exalted be He) to grant us all success to compete for Allah's pleasure, to accept our and your deeds, to double your reward and replace what you spend in the way of goodness with what is best. May Allah be merciful with our Muslim brothers in Africa and other lands, succor them by His Grace, and relieve their afflictions and calamity for He is the Most Generous and Able to answer! May Allah's peace and blessings be upon Prophet Muhammad, his Family and Companions!

Congratulating the government of Pakistan on its Declaration of applying the Islamic Shari'ah

Your Highness, President of the Islamic government of Pakistan Muhammad Diya' Al-Haqq

May Allah support Islam with him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

We have heard the news announced in radio stations and papers about your Highness' declaration of applying the rulings of the Islamic Shari`ah in Pakistan. We and all Muslims everywhere are very happy to hear that. It gives me pleasure to express my gratitude and deep appreciation of this sublime action that is approved by Allah (Exalted be He), His Messenger (peace be upon him) and every Muslim. This action is actually an obligation that all Muslim rulers must do. May Allah reward you the best, grant you success, support you with the truth, and support the truth with you!

We and all Muslims share the great happiness of the Pakistani people for such good news for which Pakistan was established. Sincere people of Pakistan looked forward to seeing the fulfillment of this dream and utilized all possible means to have it come true until Allah (Exalted be He) facilitated it at your hands. Congratulations on this great gift and blessing. We should all be happy and pleased with it as well as thank Allah (Exalted be He) for it in compliance with what Allah (may He be Praised) says:﴾ Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass. ﴿Go ahead, may Allah bless you! Allah is your supporter so long as you support His religion and rule according to His Shari`ah (Islamic law). Allah (may He be Praised) says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿

Allah (Glorified and Exalted be He) says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿

There is no law better that that of Allah Who is Well-Aware of the conditions and interests of His slaves both in the worldly life and in the Hereafter. Allah (Glorified and Exalted be He) says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿

May Allah guide you to the truth, make you steadfast on it, and increase your assistants - He is All-Hearer, Ever Near!

As-salamu `alaykum warahmatullah wabarakatuh

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A Speech delivered on the Occasion of the Spring Vacation

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, Companions, and those who follow his guidance!

On the occasion of the Spring vacation, I advise all my students and all Muslims to fear Allah (Glorified and Exalted be He) as He should be feared at all times and to spend their times in things pleasant to Allah (Glorified and Exalted be He) that draw them closer to Him and keep away from things that incur His anger. This includes spending time in educational lectures, studying and reading useful books. All this benefits a person in this world and in the Hereafter and saves their time from being wasted. I would also like to warn my students against traveling to non-Muslim countries, because it harms their `Aqidah (creed) and morals. There is no doubt that traveling to non-Muslim countries leads to great evil, and few people are able to keep their `Aqidah and morals safe abroad unless they are scholars who have deep insight and Istiqamah (integrity), and they travel abroad to practice Da`wah (calling to Islam); guide people to goodness, Tawhid (monotheism) and obedience to Allah. This is a different matter and Da`wah is needed everywhere and at all times.

However, if the case is different, a person should beware of traveling to non-Muslim, corrupt, misleading countries, as it entails great danger to their `Aqidah and morals. The Prophet (peace be upon him) said,(I disown any Muslim who stays among Mushriks (polytheists).)It is narrated that he (peace be upon him) said,(Anyone who associates with a Mushrik and lives with them is like them.)He (peace be upon him) also said,(Allah does not accept any deeds from a Mushrik after having embraced Islam until they separates themselves from other Mushriks.)

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According to the scholars, these Hadiths and others revolving the same meaning refer to those who do not have knowledge, deep insight, and Istiqamah so that they can be safe from committing prohibited things, and so that they can practice Da`wah and guide people to the means of safety, according to Allah's saying,(Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.)Allah (Glorified be He) also says,(Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).)They are also keen on the reward promised by Allah to the Du`ah (callers to Islam), and the goodness it results in, according to Allah's saying,(And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.")When the Prophet (peace be upon him) sent `Aly (may Allah be pleased with him) to Khaybar, he said to him,(By Allah, if Allah guides aright even one man through you, that is better for you than to possess the most valuable of the camels.)He (peace be upon him) also said,(One who guides to something good has a reward similar to that of its doer.)

Du`ah who have understood religion and practiced Da`wah are safe in shaa'-Allah (if Allah wills). There is no harm in their traveling to the lands of non-Muslims to call them to Islam, guide them to goodness and clarify to them what they were originally created for. However, laypeople and students who do not have thorough understanding of religion and have not graduated in specialized religious faculties where people learn the requirements of practicing Da`wah, those people will be in great danger if they travel to non-Muslim countries. My advice is for them and for anyone other than the previously mentioned scholars and believers.

I advise them not to travel to non-Muslim countries and beware of this. They should rather make use of their vacation in strengthening their Iman (Faith) and increasing their knowledge, by

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spending time in studying at home in harmless fields, so that this vacation is a good opportunity for acquiring more knowledge, practicing more Da`wah and safety from wasting their precious time.

May Allah grant everyone success and guidance! May Allah protect us and all Muslims from delusive temptations and insinuations of Satan! May Allah guide everyone to what benefits them regarding their hearts, their deeds, and their end! May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Youth and Vacation

Praise is due to Allah. May peace and blessings be upon the Messenger of Allah and upon his family, Companions, and whoever followed his guidance.

To proceed,

During this current vacation, I would like to advise young people in particular and Muslims in general to fear Allah (Glorified and Exalted be He) wherever they are. They should take advantage of the vacation days to do what pleases Allah and helps them to adopt the means of attaining happiness and salvation. One of these means is to revise their previously-studied lessons with colleagues in order to memorize them by heart and use them to strengthen their `Aqidah (faith), manners, and efforts. Moreover, I recommend all young people to use their free time in reciting the Qur'an attentively and memorizing what they can of its Ayahs (Qur'anic verses), because the Qur'an is the source of happiness for all Muslims and the spring gushing forth goodness and guidance. Allah (Glorified be He) revealed the Qur'an as a clarification of all things and as a guide, mercy, and glad tidings to Muslims. Even more, He (Glorified be He) has made it a guide to that which is most just and right and has urged His Servants to recite it and contemplate its meanings. Allah states:﴾ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴿Allah (Exalted be He) also states:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿Allah (Glorified and Exalted be He) states:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿

I advise our youth and all Muslims to increase their recitation of the Qur'an and their contemplation of its meanings. They are also required to study it to gain benificial knowledge and apply its teachings wherever they may be. I also advise them to give attention to the Sunnah (whatever is reported from the Prophet) and memorize portions of it, especially during vacation, and work according to its teachings as the Sunnah is the second Wahy (Revelation) and the second principle of Shari`ah (Islamic law).

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I warn all youth against traveling to non-Muslim countries because this exposes them to dangers, threatens their `Aqidah and manners, and because Muslim countries are in dire need for youth to offer guidance, instruction, advice, and cooperation in righteousness and piety. They should encourage one another to stick to Al-Haqq (the Truth) and perseverance.

I advise all teachers to take advantage of this vacation holding seminars, Halaqahs (learning circles), and lectures because of the dire need for this. I also recommend that they engage in Da`wah (calling to Islam) in the countries in need of this, according to their means, and to visit the Islamic centers and Muslim minorities abroad to help guide them and call them to Islam. They should teach Muslims the matters which they are unaware of regarding their Din (Islam) and encourage them to cooperate and recommend one another to hold fast to Al-Haqq and endure it. They must urge the students there to stick to their Din, fulfill the objective of their travel abroad, and be cautious of the causes of corruption. I, finally, advise them to care about the Qur'an by memorizing, reciting and contemplating it, and to follow the purified Sunnah by memorizing, studying, and applying its teachings.

I ask Allah to guide all Muslims, young and old, teachers and students, scholars and lay people, to all that brings happiness, righteousness, and salvation in this world and the Hereafter, for He is indeed Bountiful and Generous.

May peace and blessings be upon Allah's Servant, Messenger, and His chosen one from among His creation, our Prophet Muhammad, and upon his family, and Companions!

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Warning against Traveling to Non-Muslim Countries and Outlining its Dangers on `Aqidah and Manners

Praise be to Allah, Alone. May peace and blessings be upon whom no Prophet shall come after, our Prophet Muhammad and upon his family, Companions, and followers till the Day of Judgment.

Allah (may He be exalted) has blessed the Muslim nation with many favors, distinguished it with unique characteristics, and made it the best of peoples ever raised up for mankind when it enjoins what is good and forbids what is evil and believes in Allah (Exalted be He). Indeed, the best thing Allah (Exalted be He) bestowed upon it is the Religion of Islam. Allah (may He be exalted) chose Islam as the Shari`ah (revealed teachings and laws) and way of life for His Slaves and completed His favor upon His Slaves and perfected the religion by Islam. He (Exalted be He) says,❨ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ❩However, the enemies of Islam feel envy towards Muslims owing to this great favor and are filled with spite and rage as well as enmity and hatred toward Muslims and Islam. They wish to deprive Muslims of this favor as Allah (Exalted be He) says describing what occurs in their psyches:❨ They wish that you reject Faith, as they have rejected Faith, and thus that you all become equal (like one another). ❩Allah (Exalted be He) also says:❨ O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand. ❩Allah (Exalted be He) also says:❨ Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. ❩

Allah (Glorified and Exalted be He) also says:❨ And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. ❩

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There are many Ayahs (Qur'anic verses) that speak about the enmity of disbelievers towards Muslims.

However, what I want to refer to here is that the disbelievers exert effort and search every way in order to realize their purposes to damage Muslims. They use numerous ways and many concealed and apparent means in order to reach their evil purposes. Among their ways is what some travel institutions do from time to time such as distributing publications which promote people in this country to spend summer holidays in Europe and America on the pretext of learning English and they offer inclusive programs for the entire time for the one who travels with them. The following things are always included in their programs:

1- Choosing a non-Muslim family with which a student will live in spite of the great risks included in this.

2- Attending music parties and shows performed in the city where the student lives.

3- Going to dance and entertainment clubs.

4- Disco dancing with non-Muslim girls and participating in dance competitions.

5- It is mentioned about the entertainment centers in one of the non-Muslim countries that they include the following things: nightclubs, discos, jazz and rock parties, modern music, theaters, cinemas and bars. However, these publications aim at many dangerous purposes such as:

1- Working towards deviating the Muslim youth and leading them astray.

2- Spoiling manners and tempting people to commit adultery by making it obtainable.

3- Filling Muslims with doubts concerning their doctrine.

4- Developing in the Muslims who go there a sense of admiration and amazement with the culture of non-Muslim countries.

5- Promoting Muslim to adopt many of their bad traditions and customs.

6- Urging heedlessness towards religion and its morals and teachings.

7- Utilizing Muslims who go there and so that they call others to travel to non-Muslim countries after

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returning from these journeys and being filled with the thoughts, customs and traditions of the disbelievers.

There are many other dangerous purposes and objectives that the enemies of Islam strive to achieve like gaining as much power as they could and using various apparent and concealed ways that serve their aims. These evil-minded people may work under Arabic names and national institutions; conspiring against Muslims, keeping suspicions away from them, and concealing their wicked aims from Islamic countries.

Therefore, I am here to warn my Muslim brothers who are living in this country in particular and in all Muslim countries against being deceived and influenced with these publications and not to respond to them. These publications are nothing but some evil-oriented plans by the enemies of Islam that aim at rendering Muslims out of their religion, arousing doubts in them over their doctrine and sowing the seeds of discord among Muslims. Allah (Exalted be He) says about them in His Book,﴾ Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. ﴿Moreover, I direct my advice to the guardians of students in particular to take care of their children and not to respond to their requests concerning traveling to non-Muslim countries owing to the expected harms and corruption in religion and manners. Praise be to Allah, we, in our countries, have education in various kinds of sciences which suffice from traveling to foreign countries. There are many places of entertainment in our country that are useful substitutes for theirs. In this way, we can protect our young people from the previously mentioned dangers, troubles, harmful results, and difficulties which are encountered in foreign countries.

I invoke Allah (Exalted be He) to protect our country and all Muslim countries and our children and Muslims' children from every evil and harm and to save them from the conspiracies and mischief of our enemies. I supplicate Him to turn their evil plots on them and to guide our rulers and all Muslim rulers to abolish these harmful publications and dangerous reports and to guide them to all that benefits the people and the countries for He is the One Who is Capable of doing so.

May Allah's Peace and blessings be upon His slave and Messenger, our Prophet Muhammad, his family, Companions, and followers till the Day of Judgment!

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The ruling on traveling to non-Muslim countries

Q 1: Many people, especially those who travel to spend what is called the honey-moon, tend to travel to non-Muslim countries where sins are openly committed.

I hope that Your Honor will kindly advise our Muslim sons, brothers, and rulers to beware of this trend ..

A: Praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, Companions and whoever is guided by his guidance. To proceed,

There is no doubt that traveling to non-Muslim countries involves a great and constant danger whether going on a so-called honey moon or for any other reason. A Mu'min (believer) should fear Allah and beware of this danger, for traveling to the countries of Mushrikin (those who associate others in worship with Allah) where flagrant immodesty and enormities are encouraged expose the faith and morals of husband and wife, if she accompanies him, to great dangers. Thus, our youth and brothers should abandon doing this, and remain in their countries during their honey moon and on any other occasions. Hoping that Allah will protect them from the insinuations of Satan.

Traveling to such countries wherein there is Kufr (disbelief), deviation, flagrancy, and prevalent immorality such as Zina (premarital sexual intercourse and/or adultery), drinking khamr (intoxicants) and other different types of Kufr exposes both men and women to great danger. Many who were known for their virtuousness have been afflicted with loss of morals after traveling, and the same has happened to many Muslims who have returned as kafirs. The Prophet (peace be upon him) stated:﴾ I have nothing to do with any Muslim who settles among the Mushrikin ﴿**He (peace be upon) also stated:**﴾ Allah will not accept any deed from a Mushrik after they become Muslim until they leave the Mushrikin ﴿**Which means until they leave them.**

Thus, it is obligatory to beware of traveling to these countries either to spend honey moons or for any other reason. People of knowledge have declared the prohibition and warning against doing this, except for a man who has clear-sight and knowledge to go there for Da`wah (call to Allah), bring people out from darkness to light and explain to them the merits of Islam.

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Likewise, travel to teach Muslims the rulings of Islam, enlighten and direct them to different aspects of good. In this case, it is hoped that these persons are expected to receive great reward. There is no danger to them due to their knowledge, Taqwah (Fearing Allah as he should be feared), and insight. However, if they fear Fitnah (sedition/seduction/trial), they too must not travel there in order to safeguard their Din (Islam) and avoid the causes of Fitnah and Riddah (apostasy). Therefore, traveling to non-Muslim countries such as Europe **or the like countries to satisfy lusts and sexual desires is impermissible, because of the worldly danger and severe consequences one encounters as well as disobeying the Sahih (sound) Hadiths previously mentioned. We ask Allah to grant us safety and soundness.**

This also applies to traveling to non-Muslim countries for tourism, trade, visiting people, etc. This is impermissible due to its many dangers and the disobedience of the Sunnah (whatever is reported from the Prophet) of the Messenger (peace be upon him) which prohibits this. Accordingly, my advice to every Muslim is to beware of traveling to non-Muslim countries or any other country where flagrant immodesty, corruption, and encouragement to major sins exist. I also advise them to remain in their countries where comparably few sins and safety exist, as this is best for their interest and more supportive to their faith.

Allah is the One Who grants success and guides to the right path.

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No to these journeys!

Praise be to Allah Alone. May peace and blessings be upon the Last Prophet, Muhammad, his family, and Companions! A newspaper (issue no: [2508], dated 1/7/1399 A.H., p. 8) published an advertisement posted by an American institution inviting teenagers between 10-18 to participate in a summer journey for sixty-six days to visit England, the United States of America, and Mexico.

Fulfilling the duty of advising the Ummah, I should unveil to our Muslim brothers and citizens the great dangers that these journeys may cause to the morals and religion of their children. The people who are responsible for these journeys are disbelievers who are not concerned about any moral or religious affairs. In the best expectation, when they have no other evangelistic or evil aims, they care for material gain.

Moreover, these journeys will be made to countries where all types of depravity, immorality and destructive missions prevail. We notice that the advertisement targets children and teenagers at the age of adolescence in which they are susceptible to instructions, role models and impressions with appearances. Such teenagers have little knowledge and can hardly distinguish between good and evil. If they are guided to a good thing, they will do it but if they are misguided to do an evil, they will rush into it except those whom Allah willed to protect.

Countless harms may follow including the absence of paternal observance in this crucial phase of the child's life where much care and discipline are urgently needed. It is also expected that the child will abandon the duties of Islam and stop doing them, mainly, Salah (prayer) and fasting.

The date of the journey corresponds with the month of Ramadan in which every mature Muslim must observe fasting, so how can a person observe fasting while he is driven to places of entertainment

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and pursuing lusts?! They are also exposed to the bad morals that they try and witness. This may cause them to make light of the Islamic morals and urge them to ridicule and disrespect them. Furthermore, they are submitted to the instruction, supervision, and protection of the disbelievers.

In these circumstances, it is not permissible for the Muslim to travel to the lands of the Mushriks (one who associates others with Allah in His Divinity or worship) or live among them without necessity. An exception is made for a Muslim who is knowledgeable about the teachings of Islam and its proofs, so that he can call people to Islam, refute the misconceptions raised against it and perform his duties. The general evidence support this ruling. Allah (Exalted be He) says:﴾ Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! ﴿﴾ Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. ﴿﴾ These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. ﴿

The Prophet (peace be upon him) also said:﴾ I disown any Muslim who stays among polytheists. ﴿He also said:﴾ Allah does not accept any deeds from a Mushrik, after having embraced Islam, until he separates himself from the Mushrikin. ﴿Traveling to the lands of disbelievers without necessity helps a Muslim commit prohibited acts and abandon his obligations. Evidently, the means to committing forbidden acts are also forbidden.

In short, it is not permissible for our teenagers to go on this journey. Their guardians should not allow it but they have to try all possible means to prevent teenagers from participating in such journeys and cancel them in order to protect Muslim youth from the dangers that threaten their creed and morals.

In this regard, I would like to draw the attention of Muslims to the evil plots and conspiracies their enemies weave to swerve Muslims from Islam and undermine their adherence to it. The evangelical plans, which many Muslim scholars and intellectuals disclosed, and the suspicion campaigns they always launch against Muslims confirm these evil plots.

It is a grave mistake to deny that and think good of their intentions. Clear signs assure this and nobody can deny these signs except a fool,

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a Fasiq (someone flagrantly violating Islamic law) or a stubborn man. The evangelical invasions and missions intensely staged against Muslim lands in Indonesia, Philippines, Bangladesh, Uganda, Sudan, and other Muslim countries lend support to this. The enemies of Islam may utilize other means in this respect such as building hospitals, schools, and orphanages and holding entertainment gatherings and human organizations for the purpose of destroying Muslims' morals and minds, cutting their connection with Allah, and giving free reign to their sexual desires. Traveling to the non-Muslim lands proved to be ideal incubators for the

adolescents where they are brainwashed by the instructions they learn.

Let Muslims be alert to such malicious plans, not to entrust their children to the enemies, so that they are destroyed and pushed into the way of error. Allah (Exalted be He) says:﴾ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ﴿

We also remind Muslims of their duties towards their children. They should carefully bring them up and direct them to observe the rituals of Islam and practice its etiquettes. They should forbid their children to commit prohibitions, vices, and the means to them. They should implant the good morals in them and keep them away from bad friends and corrupted societies.

We point out to those who are responsible for the local newspapers to be more alert and jealous for Islam and the society. They should not publish such harmful advertisements that serve interests of the enemies of Islam and harm religion, creed, and morals of members of the Muslim society. They must contribute to the process of reform and guide to goodness and truth.

May Allah grant all Muslims safety in this life and in the Hereafter! May Allah show us the truth and guide us to follow it showing us the falsehood and guide us to avoid it! We implore Allah to set aright the affairs of the Muslim rulers and support the truth with them. We ask Him to guide all Muslims to the means of goodness and glory everywhere - He is All-Hearer and Responsive.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Warning against Gambling, Intoxicants, and Gharar sale

Praise be to Allah. May peace and blessings be upon His Messenger, his family, and his Companions!

Good foodstuff, drinks, and transactions are made Divinely lawful to people for they need them and due to their great usefulness and harmlessness. Allah also (Glorified and Exalted be He) prohibited all evil foodstuff, drinks, and transactions due to their great harm and uselessness or due to the overweighed benefit contained when compared to the overwhelming harm to follow.In Surah Al-Ma'idah,Allah (Exalted be He) says,﴾ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ﴿Allah (Glorified be He) also says:﴾ O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. ﴿﴾ Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? ﴿﴾ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. ﴿Allah (Exalted be He)described our Prophet Muhammad Ibn `Abdullahin Surah Al-A`raf saying,﴾ Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴿Allah (Glorified be He) has explained that He permits the good things and forbids impurities. He (Glorified be He) clarifies that Khamr (intoxicant) is one of the evil things because of its harmful effects such as befogging the mind, ensuing enmity and hatred, and neglecting the religious obligations of Dhikr (Remembrance of Allah) and offering Salah (Prayer). Khamr is regarded as the source of all evil and a means to

committing sins. It is one of the most abominable major sins. Allah has promised those who drink Khamr and do not repent before their death, to give them Tinat Al-Khabal which is the discharge of the people of Hell-fire to drink. We seek refuge with Allah.

Gambling is one of the evil things due to its bad consequences such as the loss of wealth, acquiring money unjustly, ensuing hatred and enmity, and neglecting the obligation of Dhikr and offering Salah. Today, many people gamble without taking heed of what Allah and His Messenger said regarding its prohibition or its evil and harmful consequences. This is due to greed, covetousness, and their desire to obtain money by any means even if it invokes Allah's wrath and punishment or the loss of wealth and self-destruction in the Hereafter. This is due to the love and greed for wealth and their forgetfulness of the evil consequences of collecting it through prohibited means such as gambling and Gharar sale (uncertain sale) in this worldly life and in the Hereafter. It is authentically reported that the Prophet (peace be upon him)﴾ forbade Gharar sale. ﴿An example of the transactions that is regarded as gambling and Gharar sale in our present time is what some companies and traders do by giving small gifts with some items that are to be sold. This is to usurp the wealth of Muslims and encourage them to buy things assigned for having gifts with the natural consequences of expensive prices and sale-rate increase for their interest.

Undoubtedly, this kind of transaction is a kind of gambling and Gharar sale as the customer spends his money in return for an uncertain sum of money. This is a kind of gambling and Gharar sale which Allah and His Messenger warned us against. Selling cards with numbers to people so they may win prizes, if they get the required number is another type of gambling that Allah prohibited as it entails danger and acquiring money unjustly.

Dear Muslims, fear Allah! Avoid and beware of such prohibited transactions! Spend your money only in the proper way that does not contradict Allah's Law. Do not help

your enemies and greedy traders and companies to steal your money and incur Allah's anger. The government, may Allah grant it success, should prevent these transactions. It should not import the commodities which include prizes as it makes people fall into gambling, leads to the loss of wealth and destroys the society. May Allah guide the government and Muslims to the means of success and prosperity of the Ummah (nation)! May Allah guide us all to that which pleases and draws us close to Him and benefits the Muslims! He is Able to do all things. May peace and blessings of Allah be upon His slave and Messenger Muhammad, his family, and Companions.

A Form of Gambling

Q: In our city, a cooperative society displays a car in front of its entrance as a prize in a competition among customers who buy up one hundred dirhams worth of goods. This enables them to have a free numbered coupon with the word "Its value is ten dirhams" printed upon it and it takes part in the draw in which the lucky person gets the car. My question is:

1- What is the ruling on taking part in this draw by getting this free coupon, while the participator will lose nothing in case he does not win?

2- What is the ruling on buying from this cooperative society, for the purpose of getting this coupon in order to take part in the draw?

Given that people here, including the well-educated, are confused concerning this matter. I hope Your Eminence would answer the two attached questions providing proofs, so that Muslims could understand their religion correctly.

May Allah reward you the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

M.`A.D.

Al-Fujayrah United Arab Emirates

A:

This kind of dealing is considered a form of gambling which Allah (Exalted be He) prohibits in His Saying: ﴾ O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. ﴿﴾ Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? ﴿

Therefore, the rulers and the people of knowledge in Al-Fujayrah **and elsewhere should renounce and warn against this dealing, for it contradicts the Book of Allah and entails devouring the wealth of people unjustly. May Allah grant us all guidance and uprightness!**

A brief comment to clarify the truth about what was written in

Al-Yamamah Magazine, issue no. 684,

dated 20/3/1402

Praise be to Allah, the Lord of the Worlds. May peace and blessings be upon His Messenger, his family and Companions!

I have read the story copied from the book entitled "Al-Tarikh" written by Ibn Jarir Al-Tabary (may Allah be merciful with him) regarding Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him) in which he said,

" I followed him until he entered a house, and then he entered a room. I took permission to enter and saluted. I was permitted entry. When I entered, I found him sitting on a mat and leaning on two pillows made of leather and stuffed with palm fibers. He gave me one of them to sit on. I saw a hall in which there was a curtain. He said, "O, Um Kulthum! Bring us lunch." She brought him bread, oil and salt. He said, "O, Um Kulthum! Are not you going to eat with us?" She said, "I hear the voice of a man with you." He said, "Yes and I do not think he is one of the residents of the country." She said, "If you want me to sit with men, you would have bought me clothes like those bought by Ibn Ja`far to his wife, Al-Zubayr to his wife, or Talhah to his wife." He said, "Is not it enough for you to be said that Um Kulthum bint Ali ibn Abu Talib and the wife of Amir Al-Mu'minin `Umar?" He said, "Come on, eat. If she was satisfied, she would have brought you better food than this."

This tale is false; it is not true according to Riwayah (the study of the text of a Hadith and how to apply it) or Dirayah (the study of the principles to verify whether a Hadith is acceptable in terms of text and chain of narrators).

As for Riwayah, it was narrated by a group of weak narrators. Some of them are accused of being liars. The source of this tale who narrated this from `Umar, is an unknown person. Thus, it is false according to Riwayah.

As for Dirayah, there are a number of issues:

First, it is contradictory to what is known about `Umar (may Allah be pleased with him), his strictness in Hijab (veil), his extreme jealousy and his care that the Prophet's wives wear Hijab until the Ayah (Qur'anic verse) was revealed.

Second, it is contradictory to the rulings of Islam that were known to `Umar or other scholar. The Qur'an and Sunnah (whatever is reported from the Prophet) prove the obligation of wearing Hijab and the prohibition of free intermixing (of men and women) in a way that causes Fitnah (temptation).

Third, its text is absolutely rejected by anyone who contemplates it. In any case, this tale about `Umar is undoubtedly fabricated, whether to slander him, call for the free intermixing of men and women, or for other evil purposes. May Allah grant us safety!

Sheikh Abu Turab Al-Zhahiri, Sheikh Muhammad Ahmad Hisany and Dr. Hashim Bakr Habashi did well in their reply to this tale, clarifying its fabrication, and making it clear that such a tale cannot be attributed to Amir Al-Mu'minin `Umar ibn Al-Khattab (may Allah be pleased with him). May Allah reward them well, double their reward, grant us and them more knowledge and success, and make us and them of the supporters of Al-Haqq (the Truth).

I wrote this short speech to participate in revealing the truth and rejecting the falsehood to ascertain readers of the falsity of this tale, which is so dubious and unreliable for the aforesaid reasons. May Allah guide us all to the Straight Path, and protect us and all brothers from the evil souls and bad deeds! He is All-Hearing. May Allah's Peace be upon Prophet Muhammad!

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Beware of Pornographic Newspapers

The Islamic world in general and the inhabitants of the Arabian Peninsula in particular have been invaded by a flood of newspapers that contain different forms of pornographic pictures that arouse lusts, bring corruption, call for dissolution, and tempt our youth. This leads to many forms of corruption for anyone who reads such pornographic materials and their likes. Many young people have become obsessed with them, and have been led to perdition due to imitating them. These newspapers include articles that propagate atheism, spread corrupt ideas, and call for denying faith and opposing Islam. Our government, may Allah guide them, should ban these newspapers completely, as they are a great danger to the Muslims in their `Aqidah (faith), morals, spiritual and worldly matters.

There is no doubt that the rulers carry the greatest share of responsibility for protecting the faith and morals of the people. There is also no doubt that these newspapers aim at corrupting Islam and morals, cause great harm to the Muslim whether in spiritual or worldly matters, shake their `Aqidah, and cause troubles among them. Allah (Glorified and Exalted be He) states,﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ﴿

Allah (Exalted be He) also states,﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿There is no doubt that banning such newspapers is the greatest way to help the Cause of Allah and protect Islam. The Prophet (peace be upon him) stated in a Sahih (authentic) Hadith,﴾ All of you are guardians

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and responsible for your charges; an Imam (ruler) is a guardian and responsible for his charges; a man is a guardian at home and responsible for his charges (his family); a woman is a guardian at her husband's home and responsible for her charges (her family); a slave is a guardian in his master's money and responsible for his charges. ﴿He (peace be upon him) also said,﴾ A ruler who has been entrusted with the affairs of the Muslims but makes no endeavors and does not sincerely mean their welfare would not enter Jannah (Paradise) along with them. ﴿Related by Muslim .

O, Muslim rulers! Fear Allah as He should be feared when dealing with the Muslims. Oppose such destructive newspapers, prevent the foolish from spreading their foolishness, and close the doors of corruption so that you may win happiness and save many young people from this stream and those wicked, corrupt newspapers. O Muslims! Fight these wicked and corrupt newspapers! Do not buy them at all! Buying them and their price is Haram (prohibited). You should cry whenever you see them, and keep away their harm and protect the Muslims from their evil. May Allah eliminate them from the Muslim lands, and guide the Muslim rulers to what benefits them in their faith and worldly affairs, and grant the safety of their `Aqidah and morals! He is Omnipotent over all things.

Ruling on

Publishing Immoral Magazines

A person from Jeddah poses the following question:

What is the ruling on publishing porno magazines where scantily dressed women appear in a seductive way and with covers displaying the news of actors and actresses? What is the ruling on those who work for these magazines and help distribute them, and on those who buy them?

Answer:

It is not permissible to publish magazines that contain pictures of women or propagate Zina (premarital sexual intercourse and/or adultery), immorality, homosexuality, drinking alcohol, or other forms of falsehood. Also, it is not permissible to work as an editor, writer, or distributor for such magazines, because this involves cooperating in sin and transgression, spreading mischief throughout the land, calling for the corruption of the society, and propagating promiscuity. Allah (Glorified and Exalted be He) states:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿

The Prophet (peace be upon him) stated:﴾ Whoever calls to right guidance will have a reward equal to that of the one who follows him without their reward being diminished in the least and whoever calls to misguidance will bear sin equal to that of the one who follows it without their sins being diminished in the least. ﴿**(Related by** Muslim **in his Sahih (authentic) Book of Hadith)**

The Prophet (peace be upon him) also stated:﴾ There are two types of the people of the Fire whom I have not seen: people with whips like the tails of cattle with which they beat people and women who are clothed yet naked, walking with an enticing gait

and their heads looking like the humps of camels leaning to one side. They will not enter Jannah (Paradise) or even smell its fragrance, although its fragrance can be detected from such-and-such a distance. ﴿(Related by Muslim in his Sahih).There are many Ayahs (Qur'anic verses) and Hadith on this topic.

We ask Allah to guide Muslims to do what is good for them and what will bring them salvation. We also ask Him to guide those in charge of the media and press to do what brings safety to the society and to protect them from the evils within themselves and from the tricks of Satan, for He is indeed the Most Bountiful and Generous.

The ruling on Taswir

Question:

What is the ruling on Taswir (painting, drawing, sculpture, and photography), that is widely common among people?

Would you please give us a comprehensive answer about lawful and unlawful Taswir? May Allah reward you!

Answer: Praise is due to Allah alone. Peace be upon the Last Prophet!

There are many Hadith reported from the Prophet (peace be upon him) in Sahih (authentic) books of Hadith, Musnad (Hadith compilation), and Sunan (Hadith compilations classified by jurisprudential themes) indicating the prohibition of Taswir of any being with a soul, whether human or not. These texts urge defacing pictures and curse Musawwirs (those who make pictures and statues, or photographs of living beings), indicating that they will receive the severest punishment on the Day of Resurrection. Following are some of the Sahih Hadith that were reported in this regard. We will cite the scholars' comments on them and explain the correct opinion concerning this matter In sha'a-Allah (if Allah wills).

It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhary and Muslim)on the authority of Abu Hurayrah **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) informed us that Allah (Exalted be He) stated:** ﴿ Who can be more unjust than one who tries to create a creation like Mine. Let them create an atom, a grain of wheat, or a grain of barley. ﴾ **This wording reported by** Muslim.

In the Two Sahih, it is related on the authority of Ibn Mas`ud **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated:** ﴿ The people who will receive the severest punishment on the Day of Resurrection will be the Musawwirs. ﴾

It is also related in the same books of Hadith on the authority of Ibn `Umar **(may Allah be pleased with both of them) that the Messenger of Allah (peace be upon him) stated:** ﴿ Those who

make siwar (pictures, images, statues) will be punished on the Day of Resurrection and it will be said to them: Breathe soul into what you have created. ﴾This wording is reported by Al-Bukhary.

Also, Al-Bukhary related in the Sahihon the authority of Abu Juhayfah (may Allah be pleased with him): ﴿ The Prophet (peace be upon him) forbade taking payment for blood, a dog, and the earnings of a prostitute. He cursed those who accept or pay Riba (usury/interest), a woman who tattoos others or gets herself tattooed, and the Musawwir. ﴾

On the authority of Ibn `Abbas (may Allah be pleased with both of them) that he heard the Messenger of Allah (peace be upon him) saying: ﴿ Whoever makes a sura (picture, icon, idol, etc.) in the world will be asked to breathe soul into it (on the Day of Resurrection), but they will not be able to breathe soul (into it). ﴾(Agreed upon by Al-Bukhary and Muslim).

It is related by Muslim that Sa`id ibn Abu Al-Hasan said: ﴿ A man came to Ibn `Abbas and said: I make suras, so tell me about (the ruling on) this. Ibn `Abbas said: Come closer to me. The man did. Ibn `Abbas asked him to come closer again and the man did and he put his hand on the man's head and said: I will tell you what I heard the Messenger of Allah (peace be upon him) saying. I heard him saying: Every Musawwir will enter the Fire and a soul will be given to every sura they made so that it would torment them in the Fire. He added: If you have to do this (go on in this profession), then make suras of trees and everything that does not have a soul. ﴾

The statement "If you have to do this..." was related by Al-Bukhary in the aforementioned Hadith related by Muslim.

Furthermore, it was related by Al-Tirmidhi in his Jami` Book of Hadithon the authority of Abu Al-Zubayr from Jabir (may Allah be pleased with him): ﴿ The Messenger of Allah (peace be upon him) forbade having suras in the home and forbade the making of them. ﴾He commented that it was a Hadith Hasan Sahih (a valid and authentic Hadith).

On the authority of `Aishah (may Allah be pleased with her) who narrated: ﴿ The Messenger of Allah (peace be upon him) came to me, and I had screened my alcove with a curtain on which there were suras. When he saw it, he tore it up and the color of his face changed [due to anger] and he said, "O `Aishah! The people who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah's Creation." `Aishah added: So we tore it up and we stuffed a cushion or two with it. ﴾(Relatedby Muslim).

On the authority of `Aishah (may Allah be pleased with her) who narrated: ﴿ Allah's Messenger (peace be upon him) returned from a journey and I had covered my alcove with a curtain on which there were suras. No sooner did he see it than he tore it up and said: Those who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah's Creation. She said: Thus, we turned it (i.e. the curtain) into one or two cushions. ﴾(Related by Al-Bukhary and Muslim). Muslim added, "his face changed" after

"he tore it up")

She also narrated: The Prophet (peace be upon him) returned from a journey and I had hung a thick curtain having suras. He ordered me to remove it and I did. (Related by Al-Bukhary). Imam Muslim also related it with the following wording: I had screened my door with a thick curtain having suras of winged horses. He ordered me to remove it and I did.

On the authority of Al-Qasim ibn Muhammad from `Aishah who narrated: I bought a cushion with suras on it. When Allah's Messenger (peace be upon him) saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allah's Messenger! I repent to Allah and to His Messenger. (Please let me know) what sin I have done." He (peace be upon him) said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allah's Messenger (peace be upon him) said, "The makers of these suras will be punished on the Day of Resurrection. It will be said to them, 'Breathe life into what you have created.'" He (peace be upon him) added, "Angels do not enter a house where there are suras." (Related by Al-Bukhary and Muslim). Muslim added from Ibn Al-Majishun that `Aishah said: "I took it and turned it into two pillows on which he used to recline at home.")

It is reported from Ibn `Abbas (may Allah be pleased with both of them) that the Messenger of Allah (peace be upon him) said: Angels do not enter a house in which there is a dog or a sura. (Agreed upon by Al-Bukhary and Muslim). This wording is reported by Muslim).

It is related by Muslim on the authority of Zayd ibn Khalid from Abu Talhah that the Prophet (peace be upon him) said: Angels do not enter a house in which there is a dog or a statue.

[It is also reported] in Sahih Al-Bukhary from Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said, "Jibril said: We do not enter a house in which there is a dog or a sura." The same Hadith was related by Muslim on the authority of `Aishah and Maymunah.

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Also, Muslim related on the authority of Abu Al-Hayyaj Al-Asdiy who said: `Ali (may Allah be pleased with him) said to me: Shall I not order you of the same thing which the Messenger of Allah (peace be upon him) ordered me; leave no sura unspoiled and leave no outstanding grave unleveled. It is related by Abu Dawud with a good Sanad (chain of narration)on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) ordered `Umar ibn Al-Khattab during the time of the Conquest of Makkah while he was in Al-Bat-ha' to go to Al-Ka`bah and efface every sura in it. The Prophet (peace be upon him) only entered it when all suras were effaced.

Moreover, Abu Dawud Al-Tayalisi related in his Musnadon the authority of Usamah who said: I went to the Messenger of Allah (peace be upon him) in Al-Ka`bah and he saw suras. He, thus, ordered to bring him a bucket of water and when I did, he began erasing them, saying: May Allah fight those who make Taswir of what they are not able to create. Al-Hafizh said: Its Sanad (chain of narrators) is good.

He said: `Umar ibn Shabbah related from `Abdul-Rahman ibn Mahran from `Umayr, the servant of Ibn `Abbas, from Usamah that: The Prophet (peace be upon him) entered Al-Ka`bah and ordered me to bring him some water in a bucket. He wet his garment and beat the suras with it, saying: May Allah fight those who make Taswir of what they are not able to create.

Also, Al-Bukhary related in his Sahihon the authority of `Aishah that she narrated: The Prophet (peace be upon him) never left in his house anything bearing crosses on it without obliterating it. The same Hadith was narrated by Al-Kushmayhani using the term "Tasawir (i.e. pictures) instead of crosses. Imam Al-Bukhary (may Allah be merciful with him) entitled a chapter in his collection of Hadith: "Obliterating Suras" where he related this Hadith.

In the Two Sahih Books of Hadith,it is related on the authority of Busr ibn Sa`id from Zayd ibn Khalid from Abu Talhah that the Prophet (peace be upon him) stated: Angels do not enter a house in which there is a sura. Busr said, "Zayd then fell ill and we went to visit him but there was a curtain with a sura hanging at his door. I said to `Ubaydullah Al-Khawlani, the stepson of Maymunah - the wife of the Prophet (peace be upon him): Did not Zayd tell us about (the ruling on) suras the day before? `Ubaydullah said: Did you not hear when he said: Except a design in a cloth." In the Two Sahih, it is related on the authority of `Amr ibn Al-Harith from Bukayr Al-Ashajj from Busr that he said, "I said to `Ubaydullah

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Al-Khawlani: Did he not tell us about (the ruling on) suras? He said: He said, "Except a design in a cloth. Did you not hear him?" I said: No and he said: He said, "He indeed did say that."

It is related in the Musnad and Sunan Al-Nasa'i on the authority of `Ubaydullah ibn `Abdullah who narrated that he went to Abu Talhah Al-Ansary to visit him during his illness and found Sahl ibn Hunayf with him. Abu Talhah asked someone to remove a rug on the floor. Sahl asked: Why do you (want to) remove it? He replied: Because it includes suras and I know what the Messenger of Allah (peace be upon him) said about them (suras - i.e. the ruling on them). He said: Did he not say: "Except a design in a cloth". He said, "Yes, but this is more comfortable for me." The Sanad of this Hadith isvalid. Al-Tirmidhy related it in the same wording and commented, 'It is a Sahih Hasan Hadith.'

Abu Dawud, Al-Tirmidhy, and Al-Nasa'y related with a good Sanad on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: Jibril came to me and said: 'I came to you yesterday and nothing prevented me from entering except that there were statues by your door, there was a curtain in your house with suras on it, and there was a dog in the house. Tell someone to cut off the head of the statue by your door, so it will look like a tree; tell someone to tear up the curtain and make it into floor-cushions that will be stepped on; and tell someone to put the dog outside.' The Messenger of Allah (peace be upon him) did that. The dog belonged to Al-Hasan or Al-Husayn and was under their couch. The Prophet (peace be upon him) ordered that it would be taken outside the house. This is the wording of Abu Dawud and a similar wording was reported by Al-Tirmidhy. The following is the wording of Al-Nasa'y: Jibril asked the Prophet's permission to enter his house whereupon the Prophet said, "Get in," but Jibril replied, "How could I enter your house and there is a curtain on which there are suras? Either you cut off their heads or make it (the curtain) into a cushion spread out so that the people may tread on. We, angels, do not enter a house in which there are suras."

There are many other Hadith conveying the same meaning.

These Hadith and those which are similar in meaning evidently indicate that Taswir of any being with a soul is prohibited and is one of

the major sins entailing the threat of punishment in the Fire.

This prohibition is applicable to all forms of Taswir, whether the sura has a shadow or not, and whether it is

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on a wall, a curtain, a garment, a mirror, a paper, etc. This is because the Prophet (peace be upon him) did not differentiate between that which has a shadow and that which has no shadow or between what is drawn on a curtain or not. In fact, he cursed Musawwirs, saying that they will receive the severest punishment on the Day of Resurrection and that all of them will enter the Fire, without making any exceptions.

The fact that this prohibition is general is supported by the evidence that❨ when the Prophet (peace be upon him) saw suras on the curtain in the house of `Aishah, he tore it up and the color of his face changed and he said: The people who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah's Creation. ❩In another narration, he said when he saw the curtain:❨ The makers of these suras will be punished on the Day of Resurrection and it will be said to them: `Breathe life into what you have created.' ❩This narration and similar ones clearly indicate that Musawwirs are included in the general admonishment, whether they make suras on curtains or the like.

As for his statement "except a design in a cloth" in the Hadith narrated by Abu Talhah and Sahl ibn Hunayf, this is an exception to suras which prevent the entry of angels but not an exception far Taswir as understood by the context of the Hadith. This means that Taswir is only permissible if the design in a cloth or the like is made to be used in a disrespectful fashion, such as the cushion that was made to be sat on as stated in the aforementioned Hadith narrated by `Aishah, in which she tore up the curtain and made it into one or two cushions, and the Hadith narrated by Abu Hurayrah in which ❨ Jibril said to the Prophet (peace be upon him), "Tell someone to cut off the head of the statue by your door, so it will look like a tree; tell someone to tear up the curtain and make it into floor-cushions that will be stepped on..." The Prophet (peace be upon him) did that. ❩It is not permissible to apply this exception to suras in a cloth that is to be hung on a door or a wall or the like because the texts of Hadith narrated by `Aishah in this regard clearly indicate that such curtains is forbidden, and must be removed and torn up as already stated.

This Hadith as narrated by Abu Hurayrah unmistakably means that such curtains prevent the entry of angels unless it is made into something to be treaded on or the head of the statue is cut off so that it takes the shape of a tree. The statements of Prophet (peace be upon him) do not conflict with each other; they confirm the validity of each other.

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Whenever it is possible to reconcile between various Hadith in a proper manner without any prejudice, it becomes obligatory to do so and to give this precedence over adopting the approach of Tarjih (comparing an opinion with another to choose the most appropriate one) and Naskh (abrogation) as stated in the sciences of Usul-ul-Hadith (principles of Hadith) and Mustalah Al-Hadith (Hadith terminology). Here, it was possible to reconcile between the quoted texts. All praise is due to Allah for this.

In Al-Fath, Al-Hafizh gave precedence to reconciliation between Hadith in the manner that I have already mentioned. He said, "Al-Khattabi said: The suras which forbid angels from entering a house are those whose possession is prohibited e.g. the suras of beings with souls whose heads are not cut off or are not treated in a disrespectful manner."

Also, Al-Khattabi (may Allah be merciful with him) said, "In fact, the punishment of a Musawwir is made severe because suras were worshipped besides Allah. Furthermore, looking at them may become a sort of Fitnah (temptation) and some souls might be attached to them."

Al-Nawawi (may Allah be merciful with him) stated the following in Sharh Muslim, "Chapter: The prohibition of Taswir of animate beings and the prohibition of possessing that which has a sura un-trodden in a carpet or the like. In fact, the angels do not enter a house in which there is a sura or a dog"

"Our companions and other scholars commented: Taswir of animate beings is extremely prohibited and is a major sin, because severe warnings are made against the Musawwir in the Hadith; whether they make suras to be used in a disrespectful fashion or for other purposes, this profession is prohibited in all cases, because it implies that one is trying to match the Creation of Allah (Exalted be He). There is no difference whether the sura is in a cloth, carpet, coin, vessel, wall or whatever. With regard to making Taswir of trees and camel saddlebags and other inanimate beings, this is not prohibited.

"This is the ruling on Taswir. As for making Taswir of animate beings, this is prohibited if the suras are to be hung on a wall or worn as clothing or a turban or what is similar to that of things that are not considered to be in a state of degradation or disrespect. On the other hand, if suras are made on carpets, cushions, or similar articles to be used in a disrespectful fashion, it is not prohibited to possess them. There is no difference (in the prohibition) between that which has a shadow and that which has no shadow.

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"This is our own opinion on this issue and the opinion of Jumhur (dominant majority of scholars) from among the Sahabah (Companions of the Prophet), the Tabi`un (Followers, the generation after the Companions of the Prophet), and those who came after them. It is also the opinion of Al-Thawry, Malik, Abu Hanifah, and others.

"Some of the Salaf (righteous predecessors) believed that suras which are prohibited are only those which cast a shadow and that there is no harm in the suras which do not cast a shadow. However, this is an invalid opinion because the curtain that the Prophet (peace be upon him) disapproved was undoubtedly disrespected and the sura did not cast a shadow. This is in addition to the general and inclusive Hadith [forbidding] all kinds of Taswir."

After summarizing the opinion of Al-Nawawi, Al-Hafizh said:

"The opinion that the prohibition of Taswir is general, including that which casts a shadow and that which has no shadow, is supported by the Hadithrelated by Ahmad on the authority of `Aly (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) stated:❨ Anyone of you who goes to Madinah must not leave there any idol without breaking it up nor any sura without obliterating it. ❩In another narration, the Prophet (peace be upon him) stated:❨ Whoever returns to make these things (suras) has disbelieved in what was revealed to Muhammad (peace be upon him). ❩

Whoever looks closely at the previously quoted Hadith will notice that they denote that the prohibition of Taswir is general and inclusive of that which has a shadow and that which has no shadow - as already explained.

It may be claimed that the Hadith narrated by Zayd ibn Khalid from Abu Talhah that Busr ibn Sa`id, the narrator from Zayd, said:

"Zayd then fell ill and we went to visit him but there was a curtain with a sura hanging at his door" apparently denotes that Zayd believed in the permissibility of hanging curtains including suras.

The answer to this claim is that the aforementioned Hadith narrated by `Aishah and other Hadith conveying the same meaning all serve as evidence on the prohibition of hanging curtains that include suras, the obligation of tearing them up, and the fact that they prohibit the entry of angels. If the Hadith reported from the Messenger of Allah (peace be upon him) are Sahih (authentic), it is not permissible to

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contradict them because of a saying or action of any person, whoever they may be. Likewise, believers are obligated to follow these Hadith, hold fast to that which they indicate, and reject whatever contradicts them. Allah (Exalted be He) states:❨ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ❩Allah (Exalted be He) also says:❨ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ❩Allah (Glorified be He) has, thus, guaranteed the guidance of those who obey the Messenger (peace be upon him). Allah (Exalted be He) states:❨ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ❩

Perhaps Zayd (may Allah be pleased with him) was not aware of the sura which was on the curtain or did not hear about the Hadith on the prohibition of hanging curtains including suras and, thus, his action followed the apparent meaning of the statement of the Prophet "except a design in a cloth". Therefore, he would be free from blame for not having knowledge of the Hadith.

As for those who know the Sahih Hadith indicating the prohibition of hanging curtains including suras, there is no excuse for them. Whoever contradicts Sahih Hadith in order to follow their whims or to blindly follow others will necessarily deserve the Anger of their Lord and may be tried with deviation and Fitnah of the heart. Allah (Glorified be He) states:❨ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them ❩

Allah (Exalted be He) says:❨ So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). ❩Allah (Exalted be He) also says:❨ So He punished them by putting hypocrisy into their hearts ❩

The aforementioned Hadith narrated by Abu Hurayrah indicates that it is permissible to keep a sura in a house if its head is cut off, because it would then be in the shape of a tree. This proves that it is permissible to make Taswir

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of trees and any beings which have no souls. This was already mentioned clearly in the narration of the two Sheikhs (Al-Bukhary and Muslim) on the authority of Ibn `Abbas.

The quoted Hadith is also a proof that cutting off anything other than the head of the sura such as cutting off the lower half or the like, is not enough to render it permissible to keep or to allow the entry of angels. This is because the Prophet (peace be upon him) ordered it to be torn up and efface the suras, saying that they prevent the entry of angels, with the exception of suras that are to be treated in a disrespectful manner or whose heads have been cut off. Thus, whoever has any claim justifying the permissibility of keeping suras at home other than for these two stated reasons must bring evidence supporting their claim from the Qur'an or the Sunnah (whatever is reported from the Prophet).

The Prophet (peace be upon him) informed us that if the head of the sura is cut off, the remainder of it will be like the shape of a tree, this proves that the factor which permits its possession is its being transformed from the shape of beings with souls to a form similar to inanimate beings. If the lower part of the sura is cut off and the head remains, it will not take the shape of a tree because the face still remains. Furthermore, the face has a beauty and uniqueness of creation that is not found in the rest of the body. Hence, it is not permissible for a person who understands the intended meanings of the quoted Nas (Islamic text from the Qur'an or the Sunnah) to make Qiyas (analogy) between cutting off any other part of the body and cutting off the head.

Thus, it is clear that making Taswir of the head and other parts of the body of animate beings is prohibited because the ruling stated by the aforementioned Sahih Hadith is generaly applied and no one is allowed to make exceptions to this general ruling beyond those stated by the Law-Giver.

There is no difference in this ruling between corporeal suras and others inscribed on curtains, papers, etc. as there is no difference between suras of humans and other beings with souls and the suras of kings, scholars, etc. In fact, the degree of prohibition regarding the suras of kings, scholars, and other influential people is severer, because the Fitnah that might be caused by them is greater. Also, hanging their suras in sitting areas and elsewhere and revering them are of the most dangerous means leading to Shirk (associating others with Allah in His Divinity or worship) and to the worship of such persons along with Allah as happened to the people of Nuh. Al-Khattabi pointed to this in his statements.

During Jahiliyyah (pre-Islamic time of ignorance), there were many suras that people used to revere and worship other than Allah until

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Allah sent his Prophet Muhammad (peace be upon him) who destroyed the idols, obliterated the suras, and removed Shirk and its means. Therefore, anyone who makes Taswir or hangs suras and reveres them has imitated the Kafirs (disbelievers) in their actions and opened the door to Shirk and its means for the people. Likewise, any person who orders the making of Taswir and is pleased with it will have the same ruling of a Musawwir in terms of having done something prohibited and being entitled to the threat. This is because the Qur'an, the Sunnah, and the scholars' opinions have all decreed that it is prohibited to order something entailing disobedience and to be pleased with acts of disobedience just as it is prohibited to commit such acts. Allah (Exalted be He) states:❨ And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers). ❩Allah (Exalted be He) also says:❨ And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. ❩The Ayah (Qur'anic verse) indicates that whoever is present while Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is being committed and does not turn away from it is like those who are

doing it.

If the one who remains silent about Munkar, although they are able to reject it or to leave the place where Munkar is committed, is like the doer of Munkar but the one who enjoin the Munkar or is pleased with it will be more sinful than the one who remains silent about it and will be more deserving to be like those who actually commit it. There are several evidences conveying the same meaning and can be easily found by whomever seeks them.

In the light of the Hadith and the scholars' opinion mentioned above, it is clear that making Taswir of beings with souls that are widely spread in books, magazines, newspapers, and letters, is a plain mistake and an act of disobedience. People must beware of it and warn each other against it; and must make sincere Tawbah (repentance) for what they have done.

Also, the aforementioned evidence indicates that it is not permissible to keep such suras without cutting off their heads or effacing them unless they are on a carpet

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or something similar which is treated in a disrespectful manner. In this case only, is it permissible to possess them as already supported by the Hadith narrated by `Aishah and Abu Hurayrah. As for toys in the form of beings with souls, scholars have differed about the permissibility of their possession by little girls.

It wasauthentically reported in the Two Sahih Books of Hadith:(On the authority of `Aishah who narrated: I used to play with dolls in the presence of the Prophet (peace be upon him) and I had female friends who used to play along with me. They would hide from the Messenger of Allah (peace be upon him) whenever he entered, but he would call them to join and play with me.)

Al-Hafizh said in Al-Fath, "This Hadith has been used as a proof for the permissibility of possessing suras of dolls and toys so that young girls may play with them. This has been an exception to the general prohibition of possessing suras. `Iyad confirmed this opinion and reported that it was the same opinion of the Jumhur who permitted the selling of toys for little girls to train them from childhood for household responsibilities and childrearing. He added that some scholars believed that this permissibility was Mansukh (abrogated). Ibn Battal inclined to this opinion. It is reported from Ibn Abu Zayd from Malik that he disliked that a man buys dolls for his daughter. Accordingly, Al-Dawudi was in favor of the opinion that the permissibility was Mansukh.

"However, Ibn Hibban entitled a chapter: Permissibility for young women to play with dolls. Al-Nasa'i also entitled a chapter: Man's permitting his wife to play with dolls. He did not restrict this to childhood, but this opinion is debatable.

"After mentioning the Takhrij (referencing) of Hadith, Al-Bayhaqi said, "The prohibition of possessing suras has been confirmed." Thus, the permission given to `Aishah in this matter was perhaps before rendering it as prohibited. The same opinion was held by Ibn Al-Jawzy." He went on tosay, "Abu Dawud, and Al-Nasa'y related another narration on the authority of `Aishah who said:(The Messenger of Allah (peace be upon him) returned from the Battle of Tabuk or Khaybar... and he mentioned the Hadith of tearing up the curtain which `Aishah had hung at her door. She said, "The side of the curtain which was over dolls of `Aishah was uncovered. He (peace be upon him) asked: What is this, O `Aishah? She answered: My dolls. She, then, said: He saw amongst them a two-winged horse tied up. He asked about it and she replied: A horse having two wings. Did not you

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hear that Sulayman had horses with wings? Upon this, he laughed.")He continued to say, "Al-Khattabi said: This Hadith indicates that playing with dolls is not like having amusement with other suras regarding which warnings have been issued. In fact, `Aishah was given the permission to play with dolls, because she had not reached the age of puberty at that time."

"I believe that it is questionable to confirm that she had not reached the age of puberty at that time, though it might possibly be so. This is because `Aishah at the time of the Battle of Khaybar was fourteen years old; she was either past the age of fourteen or was approaching it. In the Battle of Tabuk, on the other hand, she definitely had reached the age of puberty. Thus, the strongest opinion is that of those who said it was in the Battle of Khaybar. Reconciliation is to be made with what Al-Khattabi stated because this is better than assuming that the reports are in conflcit." This is the end of Al-Hafizh's quote.

If you have understood what Al-Hafizh (may Allah be merciful with him) mentioned, then it is safer to avoid possession of toys. This is because their lawfulness is doubtful due to the possibility that the Prophet (peace be upon him) might have approved of `Aishah's possession of dolls before the order to efface suras was revealed. In such a case, the permission would be considered Mansukh by the Hadith including the order to efface suras except those whose heads are cut off or those which are degraded, as stated by Al-Bayhaqy, Ibn Al-Jawzy, and Ibn Battal. Another possibility is that this permission could be a special exception to the general prohibition, as the Jumhur (dominant majority of scholars) have stated, for the sake of training girls to be mothers and because playing with dolls entails a kind of disrespect. As this possibilities loom and the doubt is there, it is safer to avoid the possession of toys and dolls. In fact, it is better to train girls using non-corporeal toys in order to be safe from the questionable matter regarding the possession of corporeal dolls. In this way, you will be acting according to the following Hadith in which the Prophet (peace be upon him) stated:(Leave what causes you doubt and turn to what does not cause you doubt.)Also, it is narrated on the authority of Al-Nu`man ibn Bashir - as related inthe Two SahihBooks of Hadith:(What is lawful is evident and what is unlawful is evident, and in between them are doubtful matters which many people do not know. Thus, whoever guards against doubtful matters keeps their religion and honor blameless, and whoever indulges in doubtful matters, indulges, in fact, in unlawful matters, just as a shepherd who pastures their animals round a preserve will soon pasture them in it.)And Allah knows best!

Peace be upon our Prophet Muhammad and his family

Ruling on hanging pictures

Q 1: What is the ruling on hanging pictures at home and other places?

A: Praise is due to Allah Alone.

It is Haram (prohibited) to hang pictures of beings with souls, whether they are humans or other animate beings, because the Prophet (peace be upon him) said to `Ali **(may Allah be pleased with him):** ﴾ Do not leave a picture without defacing it or a raised grave without leveling it. ﴿**(Related by** Muslim **in his Sahih (authentic) Book of Hadith).It is authentically reported from** `Aishah **(may Allah be pleased with her) that she hung a curtain decorated with pictures on a cupboard. When the Prophet (peace be upon him) saw it, his face changed with anger and he removed it, saying:** ﴾ O `Aishah! The painters (owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, "Give life to what you have created." ﴿**(Related by** Muslim **and others)**

However, there is no problem if the pictures are on a carpet that will be stepped on or a cushion that will be leaned on. This is because it is authentically reported from the Prophet (peace be upon him) that he was waiting for Jibril, who refused to enter the house. When the Prophet (peace be upon him) asked him why he did not enter, he answered: ﴾ There was a statue, a curtain decorated with pictures, and a dog in the house. Order the head of the statue to be cut, the curtain to be made into two cushions spread out on which the people may tread, and the dog to be turned out. ﴿**The Prophet (peace be upon him) did so and Jibril entered the house.(Related by** Al-Nasa'iy **and others with a good Sanad [chain of narrators]).In the quoted Hadith, it is said that the dog was a puppy for** Al-Hasan **or** Al-Husayn **and used to be kept under a table in the house.**

It is authentically reported from the Prophet (peace be upon him) that he stated: ﴾ Angels do not enter a house in which there is a dog or a picture. ﴿**(Agreed upon by Al-Bukhari and Muslim).The Hadith of Jibril indicates that pictures on carpets and the like do not prevent the angels from entering a house. The same appliesto the Hadith authentically reported in the Sahihfrom** `Aishah **(may Allah be pleased with her) that she made the curtain into two cushions on which the Prophet (peace be upon him) reclined.**

Images and statues

The legal decision on decorating houses with images and statues

Q 2: What is the ruling on statues used for house decoration, not for worship?

A: A Muslim is not permitted to fasten images or mummified animals in houses, offices, or public places. The general meaning of the Hadiths authentically narrated from the Prophet (peace be upon him) prohibits fastening images and setting statues at homes or the like because they are a means to Shirk (associating others with Allah in His Divinity or worship). They involve emulating the creation of Allah and imitating His enemies. Hanging mummified animals wastes one's money, involves imitating the enemies of Allah, and opens the way to hang human statues. The perfect Islamic Shari`ah came to block the means to Shirk and sins.

The people of Noah fell into Shirk due to five images they made for five righteous people at their time. They installed their images in their places of gathering, as Allah (may He be Praised) related in His Manifest Book. Allah (may He be Praised) says: ﴿ "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols). ﴾﴿ And indeed they have led many astray. ﴾**Thus, a Muslim must avoid imitating this evil action whereby those people committed Shirk.**

It is authentically reported that Allah's Messenger (peace be upon him) said to `Aly ibn Abu Talib **(may Allah be pleased with him):**﴿ Do not leave an image without obliterating it or a high grave without leveling it. ﴾**Related by** Muslim **in his Sahih (authentic) Book of Hadith.The Prophet (peace be upon him) said:**﴿ The people who will receive the severest punishment from Allah will be the image makers. ﴾**Agreed upon by Imams Al-Bukhary and Muslim.There are many Hadiths to that effect. Allah is the cherisher of success.**

The religious ruling of taking photos as a token of remembrance

Q 3: Is it permissible to take photos as a token of remembrance?

A: It is not permissible for any Muslim, male or female, to take photos of beings with souls for the sake of memories and the photos should be destroyed. It is authentically reported that the Prophet (peace be upon him) said to `Aly **(may Allah be pleased with him):** ( Spare no portrait unwiped out and leave not a high grave unleveled. ) **It is authentically reported that he (peace be upon him) prohibited keeping photos at home. When he (peace be upon him) entered** Al-Ka`bah **on the day of the Conquest of Makkah, he saw pictures on the wall, so he ordered water and a piece of cloth and wiped them. As for photos of inanimate beings such as mountains, trees and the like, there is no problem with them.**

In the Name of Allah, the Most Gracious, the Most Merciful

Important Questions and Answers A word discouraging from deforming the face, for Allah created Adam in His image

Q 1: There is a Hadith narrated from the Prophet (peace be upon him) in which he forbade deforming the face, because Allah (Exalted be He) created Adam similar to His shape. What is the correct understanding of this Hadith ?

A: The authentic Hadith from the Prophet (peace be upon him) in this regard declares: (When any one of you beats (another), he should avoid the face, for Allah created Adam in His image.) **According to another wording: "In the form of the All-Merciful." This statement does not entail Tashbih (comparison) or Tamthil (likening Allah's Attributes to those of His Creation).**

According to the scholars, the meaning is that Allah (Exalted be He) created Adam with the ability to hear, see, and speak when he wills similar to Allah, for He is All-Hearing, All-Seeing, and He speaks when He wills. Allah also has a Face, (Glorified and Exalted be He).

However, this does not imply that there is any Tashbih or Tamthil between the created and the Creator. The Attributes of Allah (Exalted be He) differ from that of His creatures. This only means He is All-Hearing, All-Seeing, He speaks when He wills. Allah (Exalted be He) also created Adam able to hear and see, and with a face, hands and feet. However, human faculties of hearing, seeing, and speaking bear no resemblance to those of Allah (Exalted be He). Rather, Allah (Exalted be He) has Attributes that befit His Majesty and Might, and nothing can be compared to Him, and man has attributes that befit him; attributes that are finite and imperfect whereas the Attributes of Allah are perfect, everlasting, and infinite. Therefore, Allah (Glorified and Exalted be He), describes Himself, saying: (There is nothing like Him; and He is the All-Hearer, the All-Seer.) **Allah (Exalted be He) also says** ("And there is none co-equal or comparable unto Him.") **Thus, it is not permissible to slap or deform the human face.**

Consoling the family of the dead wrongdoer

Q 2: Sometimes, a person dies after deliberately committing suicide or drinking too much intoxicants that cause his death, or while committing an assault in self-defense. Is it permissible to offer condolences to the mother of the person who dies due to reasons such as these? I am so hesitant concerning this.

A: It is permissible and even Mustahab (desirable) to offer condolences even if the deceased died as a sinner by committing suicide. Likewise, it is Mustahab to offer condolences to the family of a person who was killed in Qisas (just retaliation) or Had (ordained punishment for violating Allah's Law) such as the Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage). Similarly, it is permissible to offer condolences to the family of whoever dies of drunkenness. It is also permissible to supplicate Allah (Exalted be He) to forgive and have mercy upon him and other sinful people. It is also permissible to wash them before their burial and offer funeral prayers for them. However, it is not for the ruler or the judge to offer funeral prayers for him. Rather, some common people should offer it for him as a kind of punishment for his bad conduct.

If the person dies in an assault committed against him, he is wronged and funeral prayers and Du`a' (supplication) should be offered for him if he is a Muslim. Likewise, the one who dies after submitting to Qisas, funeral prayers, and Du`a' should be offered for him if he dies as a Muslim without committing what would render a person an apostate. Consoling his family is also Mustahab. May Allah grant us success!

Salat-ul-Tawbah (Prayer of Repentance)

Q 3: A young man inquires, "I committed some evil deeds during my early youth but I turned to Allah in repentance. Praise and thanks are due to Allah. I am still concerned and I heard that there a Salah (Prayer) called Salat-ul-Tawbah. I hope you will explain this to me. May Allah reward you the best.

A: Indeed, turning to Allah (Exalted be He) in repentance removes the sins committed in the past. Praise be to Allah Who prescribed so. Thus, you should be at ease regarding this and should think well of your Lord and believe that Allah (Exalted be He) accepted your repentance

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so long as you were sincere in it. Allah (Exalted be He) says,﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿**In the noble Ayah (Verse), Allah (Exalted be He) makes success conditional upon repentance. Thus, who offers repentance will prove successful. Allah (may He be Praised) says,**﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿**Allah (Exalted be He), the All-Truthful in His Report and Promise declares,**﴾ O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) ﴿**The Ayah indicates that Allah (Exalted be He) will surely fulfill His Promise.**

Accordingly, you should think well of Allah (Exalted be He) and know that He accepts your repentance if you sincerely regret your sins and are resolved to give them up. You should beware of the temptations of Satan. Allah (Glorified and Exalted be He) said in the Hadith Qudsy (Revelation from Allah in the Prophet's words),﴾ I am to my slave as he thinks of Me. ﴿

Therefore, you should think well of Allah (Exalted be He). The Prophet (peace be upon him) said,﴾ Let none of you die unless he has good expectations from Allah. ﴿**Related by** Muslim **in his Sahih (compilation of authentic Hadiths).**

It is authentically reported, regarding Salat-al-Tawbah, that the Prophet (peace be upon him) said in a Hadith related by Al-Siddiq **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴾ When a servant (of Allah) commits a sin and he performs ablution well, offers two rak'ahs (units of Prayer), and repents to Allah, Allah pardons him. ﴿**May Allah grant us success!**

The ideal way to call to Allah:

Q 4: We have received two messages; one asks about the ideal way of calling to Allah (Glorified and Exalted be He) and the second is about the ideal way of enjoining good and forbidding evil. The people who wrote the two messages mention that they observe that Muslims make a lot of mistakes and they are feeling pain because of what they see. They wonder if there is something to do in order to stop evil; could you kindly advise.

A 4 : Allah (Glorified and Exalted be He) explains the way of calling and what a caller should do. Allah (may He be Praised and Glorified)

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says:❨ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ❩

So the caller to Allah (Exalted be He) should be well-aware and deeply acquainted with the requisites of Da`wa (Call to Allah) to which he calls and with the prohibited matter that he warns people against. Thus, he calls to Allah (Exalted be He) knowingly. It is obligatory to be sincere to Allah (Exalted be He) in this regard, not to a trend or an opinion. He should call to Allah (Exalted be He) for the sake of Allah's Reward and Forgiveness to guide people, so he must be sincere and knowledgeable. Allah (Glorified and Exalted be He) says:❨ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❩

The Ayah explains how to call to Allah (Exalted be He) with wisdom (i.e. knowledge, the sayings of Allah and the sayings of the Messenger). Allah (Exalted be He) uses the word "wisdom" to stand for "knowledge" because knowledge can stop falsehood and help people to follow the truth. Knowledge must be accompanied by kind preaching and argument in a way that is best when necessary, because some people may be convinced by explaining the truth and its proofs. A caller originally seeks the truth and when it becomes apparent to him, he accepts it. So, he does not really need advice. Other people may deny and show some apathy and this kind needs good instruction. A caller advises and reminds people about Allah (Exalted be He) when he deals with the ignorant, the heedless, and the lenient in order to convince them with the truth. The one who is called to the truth may have some doubts, so he argues with them and their doubts must be refuted.

The caller to Allah (Exalted be He) must explain the truth with the relevant proofs and argue in a way that is best in order to remove doubts by providing legal proofs using good speech and a kind manner, and mildness free of violence. This is necessary, so that the one who is called to the truth will not depart from it and insist on falsehood. Allah (Glorified and Exalted be He) says:❨ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ❩

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When Allah (Exalted be He) sent Musa (Moses) and Harun (Aaron) to Pharaoh, He said:❨ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ❩**The Messenger (peace be upon him) said in the Sahih (authentic) Hadith:**❨ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ❩**He (peace be upon him) also said:**❨ He who is deprived of forbearance and gentleness is, in fact, deprived of all good. ❩

So, the caller to Allah (Glorified and Exalted be He) must observe the truth, be lenient with those who are called to the truth, exert efforts to be sincere to Allah (Exalted be He), and deal with matters in the way that Allah (Exalted be He) outlined. Thus, he should call to Allah (Exalted be He) with wisdom, good instruction, and arguing in a way that is best. The caller must be knowledgeable in order to convince those who are being called to the truth so as to remove any doubts and make the hearts lenient, because hearts are softened with the call to Allah, good instruction, explanation of the good that Allah promises, and illustrating the danger a person will face if he refuses the call.

The people who enjoin good and forbid evil have to be committed to Islamic proprieties, be sincere to Allah while doing their work, and try to have the same morals as the callers to Allah such as lenience and gentleness unless something else is necessary such as dealing with oppressors and those who are haughty and stubborn. In this case, force may be used because of Allah saying:❨ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ❩**The Prophet (peace be upon him) also says:**❨ Whoever, among you, sees something abominable should rectify it

with his hand. If he has no strength enough to do it, then he should do it with his tongue and if he has no strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith. **Related by** Muslim **in his Sahih (book of sound Hadith).**

As for other people, they should behave like the callers to Allah (Exalted be He) when forbidding evil and enjoining good: A person should forbid evil with gentleness and wisdom and establish the proof against

the evil-doer in order to make him comply with the truth and stop the evil he commits as much as possible. Allah (Exalted be He) says: So keep your duty to Allâh and fear Him as much as you can **This also in conformity with the previous Hadith of the Messenger (peace be upon him):** Whoever, among you, sees something abominable...

Among the comprehensive Ayahs in this regard is Allah's saying: The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) **Allah (Exalted be He) also says:** You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.

Allah (Exalted be He) threatens those who do not enjoin good and forbid evil and curses them by the tongue of Dawud (David) and `Isa (Jesus) where He says in Surah Al-Ma'idah: Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

This is a great matter and a heavy responsibility, so the believers and people in power such as rulers and scholars should forbid the wrong and enjoin what is right. This is not the duty of a special group, even though the special group has a certain duty and major responsibility to fulfill but it will not be overlooked from other people. People must help the authorities in forbidding evil and enjoining good in order that goodness prevails and evil decreases. This is especially true when the group of callers and people in power do not fulfill their duties with the natural consequences of wrong increasing and the danger becomes worse, thus everyone who is able to help must do so.

If they can fulfill their duties on their own and consequently evil stops, there is no need for other people to take part in this place or this country because enjoining good and forbidding wrong is a collective duty. When it is done by those in charge, it will be a Sunnah (supererogatory) for the others. If the wrong can not be removed by others but can be removed by you, it is obligatory on you to stop it and enjoin what is good as long as you are the only one who can stop it. However, when there is someone else to stop it, it will be a collective duty; whoever can do it, should stop it. However, if you jointly ignore the matter, you will all be sinful.

In conclusion, enjoying the right and forbidding the wrong are a collective duty on people; when a group of people fulfill it, the rest are exempted. Likewise, the call to Allah, when people abandon it, they will all be sinful and when there are certain people to undertake the job, it will be a Sunnah for the rest of the people, because it is a form of cooperation in good and piety.

Knowledge necessary for the Muslim caller :

Q 5: What is the knowledge required for a Da`y (caller to Allah) who enjoins right and forbids wrong?

A: A Da`y who enjoins right and forbids wrong should be well-aware of the religious knowledge, for Allah (Glorified be He) says: ﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾ **The Knowledge here refers to what Allah states in His Noble Book and what is declared by the Messenger (peace be upon him) in the sound Sunnah (whatever is reported from the Prophet). This knowledge is attained by devoting the attention to both; the Qur'an and the purified Sunnah, to know the Commands and Prohibitions of Allah, and learn how the Messenger used to act (peace be upon him) in**

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calling to Allah and refuting the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), as well as knowing the way of his Companions (may Allah be pleased with them). A Da`y should also contemplate this by referring to the books of Hadith, taking good care of the Noble Qur'an, and checking the declarations of the scholars in this matter, for they have elucidated this matter and clarified what should be done.

Therefore, whoever undertakes this matter should be attentive to it. He should be deeply acquainted with the knowledge of the Book of Allah and the Sunnah of His Messenger (peace be upon him) to put things in their right places and choose the proper place for Da`wah knowingly. Thus, his enjoining of right will not cause the occurrence of wrong and his forbidding of wrong will not result in worse wrongful acts.

To sum up, he should have the necessary knowledge to put things in their right place.

Disapproving evil done by relatives

Q 6: What should a believing woman do when she sees one of her relatives committing evil acts?

A: She should forbid the wrong gently in an amiable way using kind words. Perhaps, the wrongdoer is ignorant or savage and he may increase his evil when he is harshly forbidden. Thus, a Muslim should forbid the evil in a good manner and kindly while showing the wrongdoer the clear evidence from the Qur'an and Sunnah along with supplicating to Allah for his guidance. In doing so, the wrongdoer will not turn in aversion. The Muslim who enjoins right and forbids wrong should have knowledge, insight, gentleness and endurance that force the wrongdoer to accept instruction without aversion or stubbornness. Let the Muslim who enjoins right and forbids wrong try his best to use kind words whereby the truth is more probably to be accepted.

Giving advice to a sister in Islam

Q 7: If a believing woman sees an act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) such as the free intermixing of women with men without wearing Hijab (veil), how should she advise them?

A: She must advise them by reminding that they must abstain from intermixing freely with men and from unveiling their faces and that they must wear Hijab before Ajanib (men lawful for the woman to marry). Allah (Exalted be He) says: ﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿ **Allah (Exalted be He) also says,** ﴾ and not to reveal their adornment except to their husbands ﴿

She should quote the Ayahs (Qur'anic verses) and Hadith on these topics and warn them against committing what opposes the Shari`ah (Islamic law). She should explain to her sisters in Islam that all Muslims should beware of what Allah forbids and should cooperate in righteousness and piety, and advise one another to hold fast to Al-Haqq (the Truth) perseveringly.

Boycotting criminals:

Q 8: What is the ruling on boycotting a person who commits a crime, especially if they are relatives?

A: This issue requires explanation; if the criminal insists on committing the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and does not accept advice, it is permissible for relatives or neighbors to boycott them, decline their invitations, and refrain from greeting them until they perform Tawbah (repentance to Allah).

That is what the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) did with Ka`b ibn Malik **and his two companions who refrained from joining the Battle of** Tabuk **without an excuse. The Prophet (peace be upon him) asked the people to boycott them,**

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so they were boycotted until they performed Tawbah and Allah accepted it.

However, if boycotting a person might lead to greater harm such as being an influential person in the country, he should not be boycotted; he should rather be treated kindly so that boycotting him does not lead to a greater evil than his crime. The evidence for this is that the Prophet (peace be upon him) did not treat the chief of the hypocrites, `Abdullah ibn Ubayy ibn Salul, **the same way he treated** Ka`b **and his two companions, but he treated him nicely, being the chief of his tribe. If he had boycotted or imprisoned him, this might have led to Fitnah (trial) among his followers in Madinah. That is why the Prophet (peace be upon him) treated him kindly until he died while still a hypocrite. May Allah grant us safety!**

There are other accounts of some people whom the Messenger of Allah (peace be upon him) did not boycott but treated them nicely until they were guided by Allah. Mildness in Da`wah (calling to Islam) is one of its most necessary requirements. May Allah grant us success!

The culture of a Muslim Caller

Q 9: What should a Da`y (caller to Islam) do regarding his culture? What are the sources that he should consult for good culture to have effective Da`wah (calling to Islam)?

A: Da`wah is the most important task and the greatest obligation. People, Muslims or non-Muslims, are in dire need of it.

Muslims need someone who can alert them to their sins and mistakes so that they can rectify their errors, hold fast to obeying Allah and His Messenger, and refrain from the things prohibited by Him and His Messenger.

Likewise, the non-Muslims need someone who can call them to Allah and show them that Allah has created them to worship Him. They should know that they must embrace Islam and adhere to what the Prophet (peace be upon him) brought.

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However, the Da`y should consider some important things so that his Da`wah is successful and fruitful. The most important thing he should consider is having knowledge that must be obtained from Allah's Book and Sunnah of His Messenger (peace be upon him), as Allah (Glorified and Exalted be He) says, ﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴾ **The scholars state that the meaning is that a Da`y has to obtain sure and certain knowledge to learn how to enjoin what is right or forbid what is wrong and how to call to Allah. Knowledge for him is like eyesight which enables a person to see the harmful things such as the holes, thorns, and etc. that should be avoided.**

To sum up, it is necessary for the Da`y to have knowledge and insight, and to obtain the Islamic culture from the Book of Allah and the Sunnah of His Messenger (peace be upon him) to be able to guide people to good and warn them against evil.

Furthermore, he should make use of the reference books of the scholars noted for integrity, honor and upright `Aqidah so that he may knowingly invite people and warn them with sure knowledge.

Moreover, the Da`y should be kind and mild while inviting people; if the person can respond to him without receiving exhortations and debates, the Da`y should explain to him the truth in good manner and with clear proofs. If he responds positively, the issue is over and the aim of Da`wah is achieved.

The Da`y must be sincere to Allah, beware of Riya' (showing-off), and make his Da'wah for the sake of Allah and the Hereafter. He should not intend to be praised by people or to attain worldly gains. Allah (may He be Praised)

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says, ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) ﴾ **Allah also says:** ﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds ﴾

He should endeavor to use the suitable words and invite to Allah in gentleness and kindness and never be harsh, except when necessary. Allah has ordered us to do so in His saying, ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that ﴾ **Allah also says:** ﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses) ﴾ **"The people of the Scripture" refers to the Jews and Christians.** ﴿ except with such of them as do wrong ﴾

Kindness is indispensable to Da`wah. The Prophet (peace be upon him) said,** ﴿ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ﴾ **and** ﴿ He who is deprived of forbearance and gentleness is, in fact, deprived of all good. ﴾ **The Muslim Da`y should call to Allah with good manners and in kindness so that people may respond to him positively and none can reject or resist him improperly.

Some harsh and ill-mannered callers are rejected and abused, which makes it worse. When the Da`y is wise and calls to Allah in kindness and good manners, there will be hope of accepting his Da`wah or at least people will react to him in gentleness. And Allah is the one sought for help.

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Useful books on calling people to Allah

Q 10: Are there any specific books that you recommend for those who wish to work in the field of Da`wah (calling to Islam)?

A 10: The greatest and noblest book that I recommend is the Book of Allah (Qur'an) which falsehood cannot come to whether from before or behind it.

I advise every Da`i (caller to Islam), every person who enjoins good and forbids wrong, teacher or guide, male or female, to focus attention on the Book of Allah, reflect upon it and read it often. The Qur'an is the source of goodness and a teacher that guides to all good things. Allah (Glorified and Exalted be He) states:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿

It guides by the Will of Allah to the straightest path - the way of guidance. It is obligatory on those who call to Allah, enjoin the right, and forbid the wrong to exert themselves in reading the Qur'an and reflect on its meaning. By doing so, they will reap great benefits and become qualified to undertake the task of Da`wah and teaching by the guidance of Allah (Glorified and Exalted be He). I also advise them to study the Sunnah to acquire the knowledge and guidance it contains. I advise every Da`i and teacher who enjoins right and forbids wrong to review the books of Hadith and the heritage of the scholars in this regard and benefit from them. The main and authentic books of Hadith include Sahih (authentic) Book of Hadith of Al-Bukhary **and Sahih** Muslim. **A Muslim should read them frequently and benefit from them along with the other books of Hadith such as the four Sunan (Hadith compilations classified by jurisprudential themes), Musnad (Hadith compilation) of** Al-Imam Ahmad, **Muwatta' of Imam** Malik, **Sunan of** Al-Darimi **and other well-known books of Hadith.**

I also recommend that a Da`i reads some useful books written by Muslim scholars, such as Al-Muntaqa** by al-Majd Ibn Taymiyyah, **Riyadh Al-Salihin, Bulugh Al-Maram, `Umdat Al-Hadith, Jami` Al-`Ilm wa Fadhlih by Ibn Abdul-Barr, **Jami` Al-`Ulum wal-Hikam by** Ibn Rajab, **Zad**

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Al-Ma`ad fi Hadi Khair Al-`Ibad by the eminent scholar Ibn Al-Qayyim in addition to **A`lam Al-Muwaqi`in, Tariq Al-Hijratayn, and Al-Turuq Al-Hukmiyah by Ibn Al-Qayyim as well.**

In these books, Ibn Al-Qayyim (may Allah be merciful with him) illustrated many points of Da`wah and the rules of enjoining right and forbidding wrong.

A Muslim should benefit from these great books written by Imams and scholars who contributed greatly to this field and had sound beliefs, along with extensive experience.

Also, a Muslim is recommended to read the books written by Sheikh of Islam, Abu Al-`Abbas Ibn Taymiyyah **on Al-Siyasah Al-Shar`iyyah (Shari`ah-based politics) and Hisbah (regulation of economic, commercial, and public matters) that are discussed in Al-Fatawa and Minhaj Al-Sunnah Al-Nabawiyah. Ibn Taymiyyah was one of the great scholars who professionally practiced Da'wa and through whom Allah benefited the Ummah and supported the truth and disgraced Bid`ah (innovation in Islam) and its proponents. May Allah reward him and all the scholars well for their patience and great striving - He is the Most Generous!**

I advise every Muslim who teaches and guides people to carefully read these useful books, of course, after the Qur'an and Sunnah.

I also recommend the books written on this topic by the great scholars of the three schools of thought, namely, Al-Malikiyyah, Al-Shafi`iyyah and Al-Hanafiyyah, **in addition to the books written by** Al-Hanabilah **known for their knowledge, guidance and sound creed.**

In short, A Da`iy should read the books of scholars written on this topic, for they will teach him many things that he does not know. Allah (Exalted be He) states:﴾ And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). ﴿**Undoubtedly, learning and seeking enlightenment are aspects of Taqwa (fearing Allah as He should be feared).**

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Q 11: What is your viewpoint on women who are involved in Da`wah (calling to Islam)?

A 11: Women, like men, are commanded to call to Allah, enjoin what is right and forbid what is wrong. Texts of the Noble Qur'an and the Sunnah support this fact and scholars clearly state it. Therefore, a Muslim woman should call to Allah, enjoin what is right and forbid what is wrong while abiding by the Shar`i (Islamically lawful) etiquettes that a Muslim man abides by. A woman should not abandon calling to Allah due to her impatience over people's mockery, insults, or ridicule. Rather, she should patiently endure their insults and ridicule. Another point is that a woman must present a good example in guarding her modesty, wearing Hijab (veil) in the presence of non-Mahram (not a spouse or an unmarriageable relative) men and avoiding intermixing with them. Her practice of Da`wah should be free of any blameworthy acts. Thus, when she calls men to Allah, she should wear her Hijab without Khulwah (being alone with a member of the opposite sex); and when she calls women to Allah, she should do so with wisdom. Her morals and conduct should conform to her sayings in order to avoid condemnation for not practicing what she preaches.

She should not wear dazzling clothes and refrain from anything that may be a cause of temptation, such as displaying her beauty or speaking softly. In general, she should call to Allah in a manner that does not blemish her faith or reputation.

How to call those influenced by certain cultures to Islam

Q 12: What is the best way to practice Da`wah (calling to Islam) with people who are influenced by certain cultures or communities?

A: The Da`y (caller to Islam) must explain to them the defects and Bid`ahs (innovations in religion) in the schools which they have been influenced by, the orders which they have been affiliated to, and the environments where they live.

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Also, the Da`y should clarify to them the acts which disagree with Shari`ah (Islamic law) and prevail in their communities and invite them to refer any disputable issue to the Qur'an and the Sunnah (whatever is reported from the Prophet). If it agrees with both of them or even one of them, then it is recognized as Halal (lawful); if not, the originator of this act must be refuted whoever they are.

Muslim scholars used to refer disputable matters to Shari`ah-based evidence to consider what agrees with Shari`ah and discard what disagrees with it, even if its originator is a great person because Al-Haqq (the Truth) is above all. Likewise, it is obligatory to refrain from following any customs or manners that disagree with Shari`ah even if they were followed by forefathers, shaykhs, or ancestors. All Muslims must abide by the commandments of Allah and His Messenger because this is the way to attain salvation. Allah (Glorified and Exalted be He) says:﴿ "And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾**May Allah grant us success!**

Prohibition of Adornment and Unveiling

Praise be to Allah, the Lord of the Worlds. May Allah's peace and blessings be upon the best of His Creatures, our Prophet Muhammad, his family, Companions and those who follow his guidance until the Day of Judgment.

The greatest blessing given by Allah to mankind is the blessing of Islam and guidance to follow the Shari`ah (Islamic law) conveyed by the best of creation. The Shari`ah ensures goodness and happiness in this world, as well as success and safety on the Day of Resurrection for those who follow it strictly.

Islam came to preserve and maintain women's dignity, define their noble position, and protect them from anything that may tarnish their dignity. Thus, it is prohibited women to sit in Khulwah (being alone with a member of the opposite sex) with a non-Mahram (not a spouse or an unmarriageable relative); travel without a Mahram (spouse or unmarriageable relative); expose her beauty which is dispraised as one of the customs of Jahiliyyah (pre-Islamic time of ignorance), as it leads to Fitnah (temptation) and the spread of obscenities. Allah's states,❨ And stay in your houses, and do not display yourselves like that of the times of ignorance ❩Displaying themselves means revealing their charms. It is also prohibited for them to freely intermix with non-Mahram men or be soft in speech, in order to defend against the means leading to Fitnah and enticement to commit immoral acts. Allah states,❨ O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. ❩The disease here refers to lust.

A woman is also asked to be modest in her dress and to wear Hijab (veil), as it protects her and purifies everyone's hearts. Allah (Exalted be He) stated,❨ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ❩

Allah (Glorified be He) also states,❨ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ❩

They (may Allah be pleased with them) obeyed the orders of Allah and His Messenger, and they hurried to wear Hijab and cover up in front of non-Mahrams. It is narrated by Abu Dawud with a good Sanad (chain of narrators), on the authority of Um Salamah (may Allah be pleased with her) that she said,❨ When this Ayah (Qur'anic verse) was revealed, the women of Ansar (Helpers, inhabitants of Madinah who supported the Prophet) went out wearing black as if they carried ravens on their heads. ❩It is narrated by Imam Ahmad, Abu Dawud and Ibn Majah on the authority of the mother of the believers, `Aishah (may Allah be pleased with her) that she said,❨ Riders would pass us when we accompanied the Messenger of Allah (peace be upon him) while we were in the state of Ihram (ritual state for Hajj and `Umrah). When they came by us, we would let down our outer garments from our heads over our faces, and when they had passed on, we would uncover our faces. ❩ The mother of the believers, `Aishah (may Allah be pleased with her) is the best of women in religion, knowledge, morals and manners. The Prophet (peace be upon him) said about her,❨ The merit of `Aishah over other women is like the merit of Tharid (a dish of sopped bread, meat and broth) over all other kinds of food. ❩It is authentically reported that when the Prophet (peace be upon him) asked women to attend Salat-ul-`Eid (the Festival Prayer), they said, "O Messenger of Allah! One of us might not have a Jilbab (loose outer garment with no front opening)." He (peace be upon him) said,❨ Let her sister give her one of her Jilbabs to wear. ❩Related by Al-Bukhary and Muslim. It can be deduced from this Hadith that the women of Sahabah (Companions of the Prophet) used to wear Jilbabs when going out. The Messenger of Allah (peace be upon him) did not allow them to go out without a Jilbab, in order to block the means leading to Fitnah, protect them from corruption and purify the hearts of the people, although they lived in the best of centuries, and the men and women were honorable Mu'mins (believers). It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of `Aishah (may Allah be pleased with her) that she said,❨ Some women used to attend the Fajr (Dawn) Prayer with the Messenger of Allah (peace be upon him) while they were covered with their woolen clothes. After finishing Salah (Prayer), they would return to their homes without being recognized by anyone because of darkness. ❩This Hadith indicates that wearing Hijab and covering up was common among the women of Sahabah who were the best and most highly-principled,

during the most faithful of centuries who performed the best deeds according to Allah (Glorified and Exalted be He). They were a good model to be followed by the later generations in their deeds.

Taking this into consideration, it is deduced that what some women do nowadays of dressing up, neglecting Hijab, revealing their charms to non-Mahrams, and going out while wearing makeup and perfume is contradictory to the evidences mentioned in Shari`ah and the way of the Salaf (righteous predecessors). It is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that

should be changed by the rulers, scholars and those responsible for Hisbah (regulation of economic, commercial, and public matters), each according to his own capacity. They have to prevent this Munkar and compel women to cover up in front of men, dress modestly, and keep from mixing up with them in the markets.

One of the disapproved matters innovated by people today is making a stage for the bride, where her husband sits with her in the presence of adorned women. Some of his or her male relatives might be present as well. There is no doubt that this custom leads to great evil and enables men to watch fully adorned, charming women. This leads to terrible consequences, so it should be banned to avoid the means leading to Fitnah and protect the society of women from what contradicts the sanctified Shari`ah.

My advice to all Muslims in these countries is to fear Allah as He should be feared, abide by His Shari`ah in all things, and beware of all the prohibitions made by Allah. Muslims must keep away from all the means leading to evil and corruption, whether in weddings or elsewhere, in order to seek Allah's pleasure (Glorified and Exalted be He) and avoid things that invoke His anger and punishment.

May Allah make us and all the Muslims follow His Noble Book, abide by the guidance of His Prophet (peace be upon him), protect us from temptations and following desires, clarify for us Al-Haqq (the Truth) and make us follow it, and clarify for us falsehood and make us avoid it. He is the Best to be sought for help. May Allah's peace and blessings be upon His Servant and Messenger, our Prophet Muhammad, his family, and Companions!

No to intermixing between men and women

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The prohibition of the call to free mixing between men and women

I have read what Mr Sa`d Al-Bawardi wrote in Al-Jazirah Magazine, issue no (3754), dated 15/4/1403 A.H. proposing mixing girls and boys in schools during the primary stage. I would like to call attention to this issue due to the adverse results that may arise from it.

In fact, mixing males and females leads to great harm and immeasurable corruption, and it is impermissible.

The Prophet (peace be upon him) stated,(Command your children to perform Salah (Prayer) when they are seven years old, and beat them for (not offering) it when they are ten and do not let them sleep together (i.e. at the age of ten).")The Prophet ordered not to allow girls and boys to sleep together, for their closeness in bed at this age may lead to forbidden sexual acts which are a natural result of mixing the opposite sexes at the same place. Moreover, coeducation in the primary stage paves the way for continuing it in the upper levels.

Co-education in the primary stage is an abominable act and accordingly it is impermissible. It results in bad consequences taking into consideration that the Perfect Shari`ah (Islamic law) of Allah stresses the necessity of blocking the means to Shirk (associating others with Allah) and evil deeds. Many Ayahs of the Qur'an and Hadiths of the Sunnah indicate this truth. For the sake of brevity, I will not mention them.

However, the great scholar, Ibn Al-Qayyim (may Allah confer mercy upon him) mentioned in his book entitled "I'lam Al-Muwaqqi'in" ninety nine proofs for them.

I recommend that Mr. Sa`d and others do not propose such plans that open door to harms that are already locked. We pray Allah to grant success and guidance to all.

A wise person should learn from what has happened in neighboring countries and other countries where great corruption

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has resulted from the intermixing of men and women. As for that the suitor, he needs to know his fiancée and the Prophet (peace be upon him) clarified this well in his statement,(When one of you proposes marriage to a woman, if he is able to look at what will induce him to marry her, he should do so.)So, it is permissible for the suitor to look at the woman he wishes to marry before concluding the marriage contract and without being alone with her if possible, and if not he should choose a trusted woman to sit with her on his behalf and describe her appearance and manners. This was the custom of Muslims in the past centuries concerning selecting a bride. This custom was very beneficial whereas odd cases do not make a rule. I ask Allah to guide all Muslims to what is good for them and brings happiness to them in this worldly life and in the Hereafter and to preserve their faith. I invoke Allah to block the ways of evil and protect Muslims from the conspiracies of the enemies of Islam. Indeed, He is the Most Generous. May Allah's peace be upon our Prophet Muhammad, his household and Companions!

Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

`Abdul-`Aziz Ibn Baz

Ruling on a male student shaking hands with his female colleague

Q 1: What is the ruling on a male student shaking hands with his female colleague? What should he do if she extends her hand to shake his?

A: It is not permissible to study in mixed institutes where males and females occupy the same facility, school, or seats. This is one of the gravest ways leading to Fitnah (temptation). Thus, it is not permissible for a male or female student to place themselves in this situation leading to Fitnah.

Moreover, it is not permissible for a Muslim to shake hands with an Ajnabiyyah (woman lawful for the man to marry), even if she extends her hand to him. In this case, the Muslim should inform her of the impermissibility of shaking hands with her. It is confirmed that the Prophet (peace be upon him) (said upon taking the pledge of allegiance from women, "I do not shake hands with women.") **It is also related on the authority of** \`Aishah **(may Allah be pleased with her) that she said,** ("By Allah! The hand of Allah's Messenger (peace be upon him) never touched the hand of any woman, but he only used to take their pledge of allegiance orally.") **Further, Allah (Glorified and Exalted be He) states:** (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.) **Because shaking hands with an Ajnabiyyah leads to Fitnah, it must be avoided.**

However, there is no harm in extending Salam (Islamic greeting of peace) that does not involve any Fitnah, shaking hands, evil intentions, seductive speech, or Khulwah (being alone with a member of the opposite sex), and while a woman is veiled. Allah (Glorified and Exalted be He) states: (O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.) **During the lifetime of the Prophet (peace be upon him), women used to orally greet him and ask his opinion regarding their problems. Similarly, they used to consult the Sahabah (Companions of the Prophet) about matters they were uncertain of.**

As for women shaking hands with other women or with Mahram men (spouse or unmarriageable relative) such as the father, brother, uncle and others, there is no harm in this. Allah is the Grantor of success.

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Ruling on Co-education

All praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, and his Companions.

I have read the article published in Al-Siyasah magazine in 24/7/1404 A.H. in its issue no. 5644 written by the Chairman of San`a University, Mr. `Abdul `Aziz. In the article, he claimed that separating male and female students is against Shari`ah (Islamic law). He supported his claim by saying that Muslims - men and women - used to pray in the same Masjid (mosque), during the lifetime of the Messenger of Allah (peace be upon him). As a result, he said, "Thus, education should be offered in one place". I was shocked to find this opinion coming from an Islamic university chairman in a Muslim country who is supposed to guide his nation - males and females - to success and happiness in this world and in the Hereafter. Truly, to Allah we belong and truly, to Him we shall return. There is neither might nor power except with Allah!

Certainly, this is a false accusation against Shari`ah. It does not promote intermixing between sexes, so that avoiding it becomes an opposition to it. Rather, Shari`ah prohibits intermixing and stresses on that. Allah says:﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance ﴿Allah also says:﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) ﴿Allah (Glorified be He) says:﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess... ﴿

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up till:﴾ And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be success ﴿Allah (Exalted be He) says:﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿All of these Ayahs (Qur'anic verses) stress the necessity of women staying at their homes, to avoid any Fitnah (temptation), unless there is a need to go out. Allah (Glorified be He) warns women from displaying their adornment and beauty in front of men like during the Jahiliyyah (pre-Islamic time of ignorance). It is confirmed that the Messenger of Allah (peace be upon him) said,﴾ "I am not leaving behind me any trial more harmful to men than women." ﴿(Agreed upon by Al-Bukhary and Muslim in a Hadith related on the authority of Usamah ibn Zayd (may Allah be pleased with him).It is also related by Muslim in his Sahih (authentic) book of Hadithon the authority of Usamah and Sa`id ibn Zayd ibn `Amr ibn Nufayl (may Allah be pleased with them all))Further, it is related in Sahih by Muslim on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ "Indeed, this world is sweet and green (alluring). Allah makes you succeed one another in it so that He may see how you act. So beware of this world and beware of women, for the first trial for the People of Israel was through women." ﴿The Messenger of Allah (peace be upon him) is most truthful, for the Fitnah caused by women is great, especially in this age when many women have abandoned observing the Hijab (veil) and have displayed their adornment like the days of Jahiliyyah. As a result, different types of evil have spread and many male and female youth in various countries have neglected marriage ordained by Allah. Yet, Allah shows that observing the Hijab is purer for everyone and this means that removing it leads to impurity of people's hearts and their deviation from the Right Path. It is clear that male and female students sitting side by side

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is one of the ways leading to Fitnah.

It may lead the female to abandon the Hijab which Allah has ordained for believing women and cause her to show her beauty to people other than those specified by Allah in the previous Ayah in Surah Al-Nur.

Anyone who claims that the command of observing Hijab in the Ayah is addressed only to the Mothers of the Believers is mistaken, has negated many general evidence and has opposed the Words of Allah:﴾ that is purer for your hearts and for their hearts. ﴿None can claim that Hijab is purer only for the hearts of the Mothers of the Believers and the Sahabah (Companions of the Prophet). No doubt, the following generations are in greater need of the Hijab compared to the Mothers of the Believers and the Sahabah due to the huge difference in their Faith and steadfastness to the Truth. The Sahabah (may Allah be pleased with them all), men and women including the Mothers of the Believers, are the best people after prophets and the best generation, as stated by the Messenger of Allah (peace be upon him) in a Hadith agreed upon by Al-Bukhary and Muslim. Even if the Ayah was addressed to the best generation and if the Hijab is purer for their hearts, the following generations are more in need of purity of heart. In addition, all the texts in the Qur'an and Sunnah (whatever is reported from the Prophet) are not limited to someone in particular without authentic evidence to that effect. Thus, they are generally applied to all people during the lifetime of the Prophet

(peace be upon him) and after him until the Day of Resurrection. In fact, Allah has sent down His Messenger to humans and jinn at that age and later ages until the Day of Resurrection. Allah (Glorified and Exalted be He) says:(Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh)He also says:(And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind)Similarly, the Qur'an is not revealed only to the people who lived during the Prophet's lifetime, but to them and anyone after them who receives it. Allah (Exalted be He) says:(This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed.)He (Glorified and Exalted be He) says:(this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.)Furthermore, women during the lifetime of the Prophet (peace be upon him) did not intermix with men,

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neither in Masjids nor at the markets the way reformers reject nowadays and the Qur'an, Sunnah and scholars warn people against. Rather, women used to pray behind men in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). The Prophet (peace be upon him) used to say,("The best of men's rows (in prayers) is the first row and the worst is the last; and the best of woman's rows is the last and the worst is the first.")He (peace be upon him) said that to avoid men in the last rows being tempted by women in their first rows. Add to this that men were ordered to wait until women leave the Masjid so that they do not crowd at the door of the Masjid, despite their strong Faith and piety. On the other hand, women were ordered to walk by the side of the road to avoid any physical contact with men that may lead to Fitnah. Moreover, Allah orders the believing women to veil themselves and cover up in order not to tempt anyone and forbids them from displaying their beauty to other than those mentioned in the Qur'an to block any means leading to Fitnah, evil and mixing and to promote the ways to chastity. After all that, how can the Chairman of Sana`a University (may Allah guide him) call to mixed education, claim that Islam calls for it and compare the University to a Masjid, saying study hours are like hours spent in prayer! There is a huge difference felt by anyone who surrenders to Allah's Orders and Prohibitions, knows the Wisdom behind His Legislations and understands the rulings related to men and women mentioned in the Qur'an. How can a believer claim that a female student sitting beside a male student is similar to her sitting beside any of her female sisters in the rows of prayer behind men? These claims can never be made by someone with the least understanding of Islam or wisdom. This claim assumes the female student is observing the Hijab, but what if she is sitting next to a male student adorning herself and displaying her beauty? They will start to exchange looks

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and speech that may lead to Fitnah. It is Allah Alone Whose help can be sought. There is neither might nor power except with Allah! Allah says:(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.)

Moreover, he claims that, "Muslims - men and women - used to pray in the same Masjid, during the lifetime of the Messenger of Allah (peace be upon him). Thus, education should be offered in one place".

My answer to this claim is that it is true, but women used to stay at the end of the Masjid while observing Hijab and avoiding all means leading to Fitnah. At the other hand, men were in the front. Thus, women used to listen to sermons and religious talks, join the prayer and learn the rulings of Islam from hearing and watching others. Moreover, on the Day of `Eid (Feast), the Prophet (peace be upon him) used to give a sermon to men and after that go to the women to preach them. They could not listen to him due to the distance. All of these are settled matters and are not debatable. The problem lies in the San`a University Chairman claim (may Allah guide him, amend his heart and grant him understanding of religion) that "education should be offered in one place". How can he compare education in the modern age to women praying behind men in the same Masjid! The difference is vast between the reality of education in our age and the reality of women praying behind men during the lifetime of the Prophet (peace be upon him). That is why reformers call for the separation of males and females in the education process, so that females can receive knowledge from female teachers easily without any obstacles. The time consumed in the education process is longer than that needed to pray. Receiving knowledge from a female teacher is better for females and prevents any Fitnah. Further, when male students are separated from females, this blocks every way leading to Fitnah and allows them to pay greater attention to their studies, focus with their teachers and receive knowledge without being distracted with watching girls and exchanging immoral looks or words.

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As for saying that calling for the separation of male and female students in educational facilities is strict and is against Shari`ah, this is a groundless claim. On the contrary, this is the sincerest Islamic advice guiding Muslims to act upon the previously-mentioned Ayahs and Hadiths. I advise the Chairman of San`a University to fear Allah (Glorified and Exalted be He), make Tawbah (repentance to Allah) and return to the Truth. Doing so shows a knowledge seeker's virtuousness and desire to follow the Truth. May Allah guide us all to the Right Path and we seek His Refuge from attributing anything to Him without knowledge, from trials and from insinuations of Satan! I ask Allah to grant Muslims rulers success to guide their countries and nations to what is good. May Allah guide us all to the Right Path, He is the Most Generous! Peace and blessings be upon our Prophet Muhammad, his family, his Companions and those who follow him righteously until the Day of Resurrection.

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Free intermixing of men and women and unveiling the face

From `Abdul `Aziz ibn `Abdullah ibn Baz to every Muslim who may receive it. May Allah guide us to do good and to avoid Bid`ah (innovation in religion) and evil.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is my duty to alert people and warn them against the free intermixing of women and non-Mahrams (not a spouse or an unmarriageable relative) in some places and villages. Some ignorant people see that it is alright due to the tradition of their fathers and grandfathers' practice and that their intention is good. One may find a woman sitting with her brother-in-law, cousins, and relatives without a veil. It is known that a Muslim woman should be veiled in the presence of Ajanib (men lawful for the woman to marry). It is Wajib (obligatory) upon her to cover her face and charms as indicated by the Qur'an, the Sunnah, and the Ijma` (consensus of scholars). Allah (Glorified and Exalted be He) says,﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers ﴿...

Allah (Exalted be He) says,﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿and﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿Jilbab is a cloak worn over the veil, like an `Aba'ah (a loose outer garment).

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Um Salamah (may Allah be pleased with her) said, "When this Ayah (Qur'anic verse) was revealed, the women of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) came out as if they had crows on their heads out of calmness and they were covered with black clothes."

These noble Ayahs are clear evidence that a woman should cover her head, hair, neck, and bosom before non-Mahrams. It is Haram (prohibited) for her to uncover before non-Mahrams. It is reported,﴾ that when the Prophet (peace be upon him) ordered women to go out to the place of performing Salat-ul-`Eid (the Festival Prayer), one of them said, "O Messenger of Allah, what if she does not have a Jilbab?" He replied, "Then, let her sister lend her one of her Jilbabs." ﴿ (Related by Al-Bukhary and Muslim). This Hadith shows that the female Sahabah (Companions of the Prophet) did not go out but while wearing a Jilbab.

The Messenger of Allah (peace be upon him) did not allow them to go out without wearing a Jilbab.It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Aishah (may Allah be pleased with her) that she said,﴾ "The Messenger of Allah (peace be upon him) used to offer the Fajr Prayer and some believing women, covered with their cloaks, used to attend the prayer. Then, they would return to their homes unrecognized by anyone because of the darkness." ﴿She also said, "Had the Messenger of Allah (peace be upon him) seen women [how they go out] as we see (now), he would have prevented them from going to the Masjids (Mosques) as the Children of Israel were prevented." This Hadith implies that covering was the practice of the female Sahabah who were the best and most honored generation in the sight of Allah (Glorified and Exalted be He) for their high morals, good manners, perfect faith, and upright deeds. They are an ideal example for others.

It is reported on the authority of `Aishah (may Allah be pleased with her) who said,﴾ "Caravans would pass by us when we accompanied the Messenger of Allah (peace be upon him) while we were in the state of Ihram. When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces." ﴿ (Related by Ahmad, Abu Dawud, and Ibn Majah). Her saying lends support to the fact that women have to cover their faces because women should uncover their faces in the state of Ihram and if there was not a strong reason, they should have kept it uncovered.

Thinking about unveiling and women showing their faces to Ajanib, it is evident that it involves many bad consequences such as Fitnah (temptation) which occurs because of displaying her face and it is one of the greatest

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causes of evil and corruption, losing shyness, and arousing men's lust.

Thus, it is prohibited for a woman to uncover her face, bosom, arms, legs, or any part of her body in the presence of an Ajnabi. Likewise, it is forbidden for a woman to be alone with or to intermix freely with non-Mahrams. If a woman thinks that she is equal to men in uncovering her face and going around unveiled, she will not be modest and will not feel too shy to mix with men. This leads to a great deal of fitnah and

widespread corruption. When the Prophet (peace be upon him) was coming out of the Masjid, he saw men intermixing freely with women in the street. He (peace be upon him) said,﴾ "Draw back, for you must not walk in the middle of the road; keep to the sides of the road." Women were keeping so close to the wall that their garments were rubbing against it." ﴿This Hadith was mentioned by Ibn Kathir in his Tafsir (explanation) of Allah's saying,﴾ And tell the believing women to lower their gaze (from looking at forbidden things) ﴿

It is prohibited for a Muslim woman to uncover her face before a non-Mahram. She should rather cover it. It is also prohibited for her to be alone, intermix freely, and shake hands with the non-Mahrams. In the following Ayah, Allah (Glorified and Exalted be He) clarifies the group of people whom she is permitted to reveal her adornments before,﴾ ...and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful. ﴿

Brothers-in-law and cousins

are not Mahrams. They should not look at the women's face and it is not permissible for her to uncover her face in their presence to avoid causes of temptation. It is reported on the authority of `Uqbah Ibn `Amer (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said,﴾ "Beware of entering upon women." Then, a man from al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) said, "O Messenger of Allah! What about Al-Hamu (the wife's in-law i.e. the brother of her husband or his nephew, etc.)?" The Prophet (peace be upon him) replied, "Al-Hamu is like death." ﴿(Agreed upon by Al-Bukhary and Muslim).The hadith refers especially to the in-laws for they can enter the house without any suspicion, because they are the husband's relatives even though they are non-Mahrams. Therefore, it is not permissible for a woman to reveal her adornments before them even if they are known for righteousness and trustworthiness. Allah has limited the permissibility of showing adornments in a group of people mentioned in the previous Ayah. The husband's brother, uncle, cousin and the like are not mentioned in this group.

The Prophet (peace be upon him) said in anagreed-upon Hadith reported by Al-Bukhary and Muslim,﴾ "No man should be alone with a woman except in the presence of her Mahram." ﴿A Mahram refers to a woman's husband or a male relative who is permanently unmarriageable to her such as her father, son, brother, paternal uncle, maternal uncle, and the like.

The Messenger of Allah (peace be upon him) forbade this lest they should fall into temptation and corruption making the sin fair-seeming to them. It is authentically reported that the Prophet (peace be upon him) said,﴾ "No man should be alone with a woman, for the third of them is the devil." ﴿(Related by Imam Ahmad with a sound chain of transmitters on the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him).

It is the duty of all those who live in countries where this practice is customary to strive and cooperate to get rid of this practice and eliminate its evil. Thus, they will be guarding their honor, cooperating in righteousness and piety, and carrying out the orders of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him). They should repent to Allah (Glorified and Exalted be He) from what they have committed in the past and do their best in enjoining what is right and forbidding what is wrong. They should be keen in enjoining what is right and forbidding what is wrong and should not feel ashamed of defending the truth and defeating falsehood. They should not let the scorn or criticism of others deter them from defending the Truth. It is Wajib upon a Muslim to follow Allah's Shar` (Law) willingly wishing for Allah's reward and fearing His punishment even if the closest and dearest people to him disagree with him.

It is not permissible to follow

the whims and the traditions which Allah (Glorified and Exalted be He) did not legislate, as Islam is the religion of the truth, guidance, and justice. It calls for high moral standards, best deeds and forbids what is contrary to that.

May Allah grant us and all Muslims guidance to what pleases Him! We seek refuge with Allah from the evils of ourselves and from our misdeeds for He is the Most Generous. May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions! As-salamu `alaykum warahmatullah wabarakatuh!

Answering a question presented by a Muslim brother

on some issues of Bid`ah and Shirk

Q: What is the religious ruling of Allah and His Messenger on a person who commits the following: During the Adhan (call to prayer) he says, (I bear witness that `Aly is Allah's Waliy (pious person)), (Come to the best of deeds), (the kin of Muhammad), (`Aly is the best kin). Moreover, if any of them die, the family would slaughter a sheep which they call "`Aqiqah" without breaking any of its bones, after which, they bury its bones and feces claiming that this is a good deed that should be observed. What should a Sunni Muslim who has a kin relation with them act towards this? Is it legally permissible for him to be kind to them, have a good relationship with them, be related by marriage to them? It should be mentioned that they openly declare their conviction and state that they are the saved group, the ones adhering to Truth, and that they are following the truth and that we are following falsehood.

Answer: Allah (Glorified and Exalted be He) has clarified the words of the Adhan (Call to Prayer) and Iqamah (Call to start the Prayer) through His Prophet Muhammad (peace be upon him). It is reported that ❨ `Abdullah Ibn Zayd Ibn `Abd Rabbuh Al-Ansary had seen the Adhan in a dream, so he related it to the Prophet (peace be upon him) who (peace be upon him) told him that it is a true dream and ordered him to dictate it to Bilal since he had a more beautiful voice than his to pronounce. So Bilal used to pronounce the Adhan in the presence of the Messenger of Allah (peace be upon him) until he died ❩**And his Adhan did not include any of the words mentioned in the question.**

Similarly, `Abdullah Ibn Um Maktum **used to pronounce the Adhan for the Prophet (peace be upon him) sometimes, but his Adhan did not include any of these words either. Moreover, the Hadiths mentioned about the Adhan of** Bilal **in the presence of the Messenger of Allah (peace be upon him) are authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in addition to other books of Ahl-ul-Sunnah (Those adhering to the Sunnah of the Prophet). The Adhan of** Abu Mah-dhurah in Makkah **did not contain any of these words as well, for the Prophet (peace be upon him) taught him its words but did not teach him any of the mentioned words, and its words are authentically proven in the Sahih (authentic) book of** Muslim **and other**

books of Ahl-ul-Sunnah.

Thus, according to the aforementioned, it becomes known that mentioning these words in the Adhan is an act of Bid`ah (innovation in religion) that should be abandoned, for the Prophet (peace be upon him) said:❨ Whoever introduces a thing in our affairs that is not authenticated by me, it is to be rejected ❩ **(Agreed upon by Imams Al-Bukhary and Muslim), and in another narration:**❨ Whoever does something that is not part of this matter of ours (i.e. Islam), it is to be rejected ❩**Related by** Muslim **in his Sahih.It is also authentically reported that he (peace be upon him) used to say during Khutbah Al-Jumu`ah (Friday sermon):**❨ To proceed, the best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (peace be upon him), and the most evil of things are those which have been innovated (in religion), and every innovation leads astray. ❩**Furthermore, his Rightly Guided Caliphs including** `Aly **(may Allah be pleased with him) and other Sahabah (Companions of the Prophet) (may Allah be pleased with all of them) had followed the Messenger of Allah (peace be upon him) regarding how the Adhan is pronounced. They never said the mentioned words.**

In addition to this, when `Aly **(may Allah be pleased with him) was Amir Al-Mu'minin (Commander of the Believers), he settled in** Kufah **for almost five years, and the Adhan of** Bilal **used to be pronounced in his presence. Thus, if the words mentioned in the question had existed in the Adhan, he would have known that, for he is of the most knowledgeable of the Sunnah and conduct of the Messenger of Allah (peace be upon him) amongst the Sahabah. As for what some people attribute to** `Aly **(may Allah be pleased with him) that he used to say during the Adhan (come to the best of deeds), it is a baseless report. But, with regard to what has been reported on the authority of** Ibn `Umar **(may Allah be pleased with both of them) as well as** `Aly Ibn Al-Husayn Zayn Al-'Abdin **(may Allah be pleased with him) and his father, that they used to say during the Adhan (Come to the best of deeds), the authenticity of this report is disputable. Despite that it has been classed as Sahih by some scholars, but what is known of their knowledge and profound understanding of the religion entails to question the soundness of attributing this report to them. People like them were surely aware of the Adhan of** Bilal **and** Abu Mah-dhurah **.** Ibn-`Umar **(may Allah be pleased with both of them) had attended and heard that.** Besides, `Aly ibn Al-Hussayn **(may Allah be merciful to him) is one of the most knowledgeable people of religion. Therefore, it should not be thought that they had opposed the elaborate known Sunnah of the Prophet (peace be upon him) regarding the Adhan.**

If we assumed the authenticity of this, it would be confined to them. It is impermissible for their sayings or any other saying to contradict the authentic Sunnah, for people should seek judgment from it along with the Qur'an as Allah (Glorified and Exalted be He) says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. ﴿

Consulting the Sunnah regarding the saying: "Come to the best of deeds", we did not find that it is authentically reported from the Messenger of Allah (peace be upon him) in the words of the Adhan. Whereas the saying reported from `Aly Ibn Al-Husayn **(may Allah be pleased with him) that it used to exist in the first Adhan could probably mean the Adhan that is used to be pronounced in the presence of the Messenger (peace be upon him) at the beginning of its prescription, so if this is what was meant, then it had been abrogated by the way pronounced during and after the lifetime of the Prophet (peace be upon him) by** Bilal, Ibn-Um Maktum and Abu Mahdhurah **without including this phrase or any of the words mentioned in the question.**

It is also said that claiming that this phrase exists in the first Adhan and pronounced in the presence of the Messenger of Allah (peace be upon him) can not be taken for granted, for the words of the Adhan have been kept in the authentic Hadiths with no mention of these words. Accordingly, it has become known to be a false Bid`ah. It can also be said that:** `Aly Ibn Al-Husayn **(may Allah be pleased with him) is one of the Tabi`in (Followers, the generation after the Companions of the Prophet). Therefore, his narration is to be considered as Mursal (a report with no Companion of the Prophet in the chain of narration), if he declared it to be Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). In this case, the Mursal can not be taken as proof according to the Jamahir (pl. of Jumhur; dominant majority of scholars) as mentioned by Imam Abu `Umar ibn `Abd Al-Barr **in the book called "Al-Tamhid". This would have happened if nothing had been narrated contrary to the authentic Sunnah but many Hadiths in this regard had been narrated indicating the falsity of this Mursal narration and deeming it unreliable. Allah is the One Who grants success.**

As for what is observed by the mentioned group, when one of them dies, their relatives slaughter a sheep which they call "`Aqiqah" without breaking its bones, and burying the bones and feces claiming that this is a good deed that should be done.

In reply to this, this act is a Bid`ah that has no origin in Shari`ah (Islamic law). Thus, it should be stopped and they should offer Tawbah (repentance) to Allah from it, for Tawbah wipes out past deeds and is obligatory for all sins and Bida`, as Allah (Glorified and Exalted be He) says:﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿

He (Exalted be He) also says:﴾ O you who believe! Turn to Allâh with sincere repentance! ﴿**However, the lawful `Aqiqah enacted by the Messenger of Allah (peace be upon him) in the authentic Sunnah refers to the slaughtered animal on the seventh day after the birth of a child. It is two sheep for a boy and one for a girl.**﴾ The Prophet (peace be upon him) offered `Aqiqah for Al-Hasan and Al-Husayn (may Allah be pleased with both of them). ﴿**It is permitted to distribute the meat to kin, friends, and the poor or to cook it and invite whoever you want of relatives, neighbors, and the poor as well. This is the lawful `Aqiqah and it is a stressed Sunnah, but whoever does not offer it will not bear a sin for that.**

As for the questioner's saying: What should a Sunni Muslim do towards this group if he has a kinship with them; whether or not he should be kind to them, have good relationship with them although they openly declare their conviction and claim to be the saved group?

The answer is:

If their conviction is like what is described in the question and they agree with Ahl-ul-Sunnah on singling out Allah with worship and not associating Ahl-ul-Bayt (members of the Prophet's extended Muslim family) or others in worship with Him, it is permissible to be related by marriage to them, eat their slaughtered animals and contribute in their feasts as well as loving them as much as they have of truth and censuring them as much as they have of falsehood. They are considered Muslims who have observed acts of Bid`ah and misdeeds but such acts do not put them beyond the pale of Islam. They should be advised and directed towards the Sunnah and truth. They should be warned against Bida` and sins; if they straighten up and accept advice, praise be to Allah for that but if they insist on observing the mentioned Bida`, then they should be abandoned. You should not contribute to their feasts until they repent to Allah and quit such Bida` and misdeeds just as the Prophet (peace be upon him) deserted Ka`b Ibn Malik Al-Ansary **and his other two companions when they were absent from the battle of Tabuk without a legal excuse.**

But if the relative sees that mingling and associating with and advising them is more useful for their religion and more approaching

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to their acceptance to truth, there is no prohibition in drawing nearer to them, for the intention of abandoning them is to direct them to good and make them feel the sense of objection to the evil they commit so as to refrain them from doing this. However, if desertion harms the interest, makes them persist in their stubbornness, and adherence to their false conviction besides repelling them from the people of truth, then it should be stopped as the Prophet (peace be upon him) did not desert `Abdullah ibn Ubayy ibn Salul **the chief of hypocrites when he (peace be upon him) saw it better for the welfare of Muslims.**

On the other hand, if this group worships Ahl-ul-Bayt such as `Aly, Fatimah, Al-Hasan and Al-Husayn **(may Allah be pleased with them) or any other member of Ahl-ul-Bayt by invoking them, appealing to and asking them for support and the like, or if they believe that they know the Ghayb (unseen) or other things that put them beyond the pale of Islam, it is impermissible to marry of them or eat from their slaughtered animals and they should be censured and deserted until they single out Allah with worship. He (Glorified be He) says:**﴾ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴿

Allah (Glorified and Exalted be He) also says:﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿**He (Glorified and Exalted be He) also says:**﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿**Allah (Glorified and Exalted be He) also says:**﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." ﴿**Allah (Glorified and Exalted be He) also says:**﴾ And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. ﴿**Allah (Glorified and Exalted be He) also says:**﴾ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." ﴿

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The Ayahs stressing this meaning are abundant, it is also authentically reported that the Messenger of Allah (peace be upon him) said:﴾ "The keys of Ghayb (the Unseen) are five; no one knows them but Allah" then he recited Allah's Saying (may He be Glorified)﴾ Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things). ﴿ ﴿**it is also authentically reported that he (peace be upon him) said:**﴾ Whoever dies while still worshipping a rival to Allah, will enter Hellfire ﴿**Also in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that he (peace be upon him) was asked**﴾ "What is the greatest sin?" He said: "That you set up a rival to Allah though He created you" ﴿**.Moreover, in the Sahih of** Muslim **on the authority of Amir-ul-Mu'minin** `Aly Ibn Abu Talib **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**﴾ Allah curses the one who slaughters (a sacrifice) to other than Allah. ﴿**There are many Hadiths denoting the obligation of sincerity to Allah in worship, and the prohibition of associating others with him in worship, and that He (Glorified be He) alone has the knowledge of Ghayb.**

What we have mentioned is convincing and sufficient for a truth seeker inshaa' Allah (If Allah wills). Allah is the One Who grants success and guides whoever He wants to the right path.

As for the claim that this sect is the saved group and that they are following the truth and others are following falsehood, it is replied to this by saying: whoever claims something, their claim should not be taken for granted but the necessary proof should be established first. Allah (Glorified be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful." ﴿**The Prophet (peace be upon him) also said:**﴾ If people are to be given according to their claims, some people would have claimed the blood and properties of others ﴿**This Hadithis agreed upon by Imams Al-Bukhary and Muslimfrom the Hadith narrated by** `Abdullah Ibn `Abbas **(may Allah be pleased with both of them). Furthermore, it is authentically reported in many Hadiths that he (peace be upon him) said:**﴾ The Jews have split up into seventy one sects, and the Christians into seventy two sects, and my Ummah (nation of creed) will break off into seventy three sects, all of them will be in Hellfire except one. It was said: "O Messenger of Allah! Who is that one?" He (peace be upon him) said: "The one that follows my guidance and that of my companions." ﴿**.**

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Thus, this Hadiths and other authentic Hadiths stress this meaning such as the Prophet's saying (peace be upon him):﴾ My entire Ummah will enter Jannah (Paradise) except him who refuses. They said: O' Messenger of Allah , who will refuse? He said, "Whoever obeys me will enter Jannah and whoever disobeys me is the one who refuses" ﴿**It indicates that the saved group of this Ummah is the one that abides by the way of the Messenger of Allah (peace be upon him) and His Sahabah (may Allah be pleased with them) in their `Aqidah (creed), sayings, and deeds.**

The Noble Book of Allah affirms the Sunnah of His Honest Messenger (peace be upon him) that the saved group refers to those who follow Allah's Book and the Sunnah of His Messenger (peace be upon him). Those who rightly follow the way of his companions (may Allah be pleased with them). Allah (Glorified and Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴾**These two Noble Ayahs show that the evidence that loving Allah is attained by following His Messenger Muhammad (peace be upon him) in `Aqidah, sayings and deeds, and following his Sahabah of the Muhajirin (Emigrants from Makkah to Madinah), Ansar (Helpers, inhabitants of Madinah who supported the Prophet) and those who had followed them righteously in `Aqidah, sayings and deeds, for they are the people of Jannah and dignity. They are the ones who will be rewarded by Allah's Contentment and pleasure with them and those who will enter Jannah for eternity. This is crystal clear for whoever has a little portion of knowledge and Din. May Allah guide us and all Muslim fellows to the right way, the way of those on whom He has bestowed His Grace amongst the Prophet, his followers who were the first and foremost to believe in him, and the martyrs! May He make us amongst the followers of our Prophet Muhammad (peace be upon him) in virtue! He is the Helper and Most able to do it. May peace and blessings be upon His Servant, Messenger, Khalil, and the one entrusted with His Revelation our Prophet Muhammad, his family, Companions, and those who followed them in virtue until the Day of Resurrection!**

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The Duty of Muslims Towards Non-Muslims

Q 1: What are the duties of Muslims towards non-Muslims, such as the Dhimmies (protected non-Muslims living under Islamic rule) in Islamic countries or in their own countries when Muslims live among them? The duties I mean are the various forms of dealings such as offering Salam (Islamic greeting of peace) and celebrating their festivals with them. Please advise, may Allah reward you best!

A: The duties of Muslims towards non-Muslims are numerous:

First: Da`wah (calling) to Allah (Glorified and Exalted be He): That is to call them to Allah and clarify the reality of Islam to them, whenever possible if they have the mental capacity. This is the greatest favor a Muslim can grant to fellow citizens and all those with whom he comes in contact, including Jews, Christians, **or other Mushriks (those who associate others with Allah in His Divinity or worship). The Prophet (peace be upon him) stated:** (Whoever guides to something good has a reward similar to that of its doer.) **He (peace be upon him) also said** to `Ali **(may Allah be pleased with him) when he sent him to** Khaybar **to invite** the Jews **to Islam:** (By Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels (most valuable kind of camels).) **He (peace be upon him) also stated:** (Whoever calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect.") **Calling non-Muslims to Allah, conveying the message of Islam, and providing advice to them are the most important duties and the best acts that draw one closer to Allah.**

Second: One should not wrong non-Muslims with regard to their person, property, or honor. If he is a Dhimmi, Musta'man (non-Muslim with a peace agreement permitting them to enter and stay temporarily in a Muslim country) or Mu`ahad (non-Muslim in a temporary covenant with Muslims), he should be given his rights. It should be guaranteed that his property will not be taken by theft, betrayal, or deception. One should not harm or kill any of them, as a Mu`ahad, Dhimmi or Musta'man falls under the protection of the country.

Third: There is no harm in conducting business of sales, purchases, hiring and so on with non-Muslims because it is authentically reported that the Prophet (peace be upon him) bought from the non-Muslims, idolaters

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and Jews; **and this is a type of transaction. The Prophet (peace be upon him) died while his armor was mortgaged to a Jew in return for food for his family.**

Fourth: One should not initiate Salam but may reply, because the Prophet (peace be upon him) stated: (Do not initiate offering Salam to the Jews or Christians.) **(Related by** Muslim). **The Prophet (peace be upon him) also stated:** (When the People of the Book offer you Salam, you should say: "The same to you.") **Reported by Al-Bukhari and Muslim. A Muslim should not begin greeting the non-Muslims. However, when the Jews, Christians, or others offer Salam, he should reply "Wa `Alaykum" (the same to you) as the prophet (peace be upon him) ordered. These are some of the rights the non-Muslims have on Muslims. This also includes the right of being a good neighbor. You must not harm your non-Muslim neighbors. You should give them charity if they are needy, present them with gifts if they are rich, and advise them, for this may be the cause of their being guided to Islam. The neighbor has a great right, the Prophet (peace be upon him) stated:** (Jibril kept recommending treating neighbors with kindness until I thought he would assign a share of inheritance for them.) **Reported by Al-Bukhari and Muslim.Allah (Glorified and Exalted be He) states:** (Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.)

It is reported in the Sahih (authentic) Hadith on the authority of (Asma' bint Abu Bakr (may Allah be pleased with them) that her non-Muslim mother came to her during the truce held between the Prophet (peace be upon him) and the people of Makkah, seeking help. Asma' asked the permission of the Prophet (peace be upon him) to maintain ties of kinship with her. Thereupon, the Prophet (peace be upon him) said: "Maintain ties of kinship with her.")

Muslims must not take part in the celebrations of non-Muslims but there is no harm in offering condolences to them, saying "May Allah give you patience during this calamity", or "May Allah compensate you for your calamity", or any other consoling expressions of sympathy. However, they should not say: "May Allah forgive him" or "May Allah bestow mercy on him" or supplicate for the deceased if they are non-Muslims. You can only supplicate for the living to be guided and given good reward.

Answers to four important questions

Praise is due to Allah Alone. May peace and blessings be upon the Last Prophet!

Some people asked me about four issues. The following are the questions and answers:

First: What is the ruling on eating the slaughtered animals of the People of the Book?

Second: What is the ruling on marrying women from among the People of the Book?

Third: Who are the People of the Book?

Fourth: Who are the Rightly-Guided Caliphs who succeeded the Messenger of Allah (peace be upon him)?

The following are the answers to these questions. Allah is the One Who grants success. There is no Ilah (God) or lord but Him and verily He is Sufficient for us and He is the Best Disposer of affairs.

The first question: What is the ruling on eating the slaughtered animals of the People of the Book?

A: It is Halal (lawful) for Muslims to eat from them, according to Ijma` (consensus of scholars), unless it is known that they are not slaughtered according to Shari`ah (Islamic law), such as by strangling and the like, because Allah (Glorified be He) says:﴾ Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. ﴿(Surah Al-Ma'idah).

In his explanation of this Ayah (Qur'anic verse), Al-Hafizh ibn Kathir (may Allah be merciful with him) said: "When Allah (Exalted be He) mentioned the evil things which He has rendered as Haram (prohibited) for His believing Servants and the good things which He has rendered as Halal for them, He said:﴾ Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods ﴿Allah then mentioned the ruling on eating the slaughtered animals of the People of the Book, namely, the Jews and the Christians, by saying:﴾ The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you ﴿ Ibn `Abbas, Abu Umamah, Mujahid, Sa`id ibn Gubayr, `Ikrimah, `Ata', Al-Hasan, Makhul, Ibrahim Al-Nakh`y, Al-Suddiy, and Muqatil ibn Hayyan said: The food refers to their slaughtered animals; and the Muslim scholars have agreed that it is Halal for Muslims to eat from their slaughtered animals.

This is because they believe in the prohibition of offering slaughtered animals to anyone other than Allah and mention the Name of Allah when slaughtering their animals even if they believe in things which Allah is far above.

Also,it is authentically reported in the Sahih (authentic) Book of Hadith (i.e. Al-Bukhari and/or Muslim)from `Abdullah ibn Mughaffal (may Allah be pleased with him) that he said:﴾ I found a bag containing fat on the Day of Khaybar. I caught hold of it and said: I will not give anything today from it to anybody. I, then, turned around and saw that the Prophet (peace be upon him) was smiling (at my words). ﴿Fuqaha' (Muslim jurists) took this incident as evidence on the permissibility of eating what one needs from the spoils before distributing them. This is the evident meaning of this Hadith. On the other hand, the Fuqaha' of Al-Hanafiyyah, Al-Shafi`yyah, and Al-Hanabilah took it as evidence to refute the opinion of the followers of the Madh-hab (School of Jurisprudence) of Malik who consider it impermissible for Muslims to eat the fats and other parts of the slaughtered animals of the Jews which have been rendered unlawful for them to eat. In short, the Malikiyyah consider it impermissible for Muslims to eat fats because Allah (Exalted be He) says:﴾ The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you ﴿and this is not from their food. However, the Jumhur (dominant majority of scholars) took the above-quoted Hadith as evidence on the permissibility. There are disputes concerning this issue because it was an individual incident.

The fat mentioned in the Hadith mat be from the fats rendered Halal for the Jews, such as the fats adhering to the back or the entrails, and the like. Finally, Allah knows best. The following Hadith serves as a better evidence as it wasauthentically reported in the Sahih:﴾ The people of Khaybar presented to the Messenger of Allah (peace be upon him) a roasted sheep after poisoning its foreleg. The Prophet liked to eat the foreleg and when he took a morsel of it, the foreleg told him that it was poisoned and so he spit it out. This poisoned morsel affected the front teeth and aorta of Allah's Messenger. Bishr ibn Al-Bara' ibn Ma`rur ate with the Prophet and died as a result. The Prophet (peace be upon him) gave his orders to kill the Jewess who poisoned the sheep and her name was Zaynab. She was, thus, killed due to her causing the death of Bishr ibn Al-Bara'. ﴿The Hadith proves that the Prophet (peace be upon him) and his Sahabah (Companions) intended to eat from the sheep without asking whether the Jews had discarded the fats which were rendered unlawful for them or not. In another Hadith:﴾ A Jewish man offered the Messenger of Allah (peace be upon him) some barley bread and

rancid fat.) End quote of what Al-Hafizh ibn Kathir (may Allah be merciful with him) said. It indicates that it is Halal for Muslims to eat from the slaughtered animals of the People of the Book according to Ijma`. The same permissibility applies to the fats of their slaughtered animals even if they are considered unlawful for them because of the Hadith quoted above. This is the opinion of the Jumhur which opposes the viewpoint of the followers of Imam Malik (may Allah be merciful with all of them).

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The second issue: What is the ruling on getting married to women of the people of the Book?

Answer: This marriage is allowable according to the majority of scholars. Allah said in the preceding Ayah (Verse) from Surah Al-Ma'idah,﴾ (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers. ﴿Muhsanah (pl. Muhsanat) means, according to the strongest opinion of scholars of Tafsir (exegesis of the meanings of the Qur'an), the free chaste woman.

Commenting on this Ayah, Al-Hafizh Ibn Kathir (may Allah confer mercy upon him) said,

"As for Allah's saying:﴾ (Lawful to you in marriage) are chaste women from the believers ﴿it means that getting married to chaste free women from the believing women has been made lawful to you. This is an introduction to the following ruling which the noble Ayah mentioned,﴾ and chaste women from those who were given the Scripture (Jews and Christians) before your time ﴿It is said that the Ayah refers to the free woman, not the female slaves as related by Ibn Jarir from Mujahid. Indeed, Mujahid said, "The free chaste women". His statement bears two interpretations: (i) The free, not the slave, chaste women." (ii) The free in his sentence means the chaste women as related from him in another narration and it is the saying of the majority of scholars. Indeed, it is closer to the meaning lest the woman should be non-Muslim and unchaste. Consequently, she is totally undesirable and her husband will be inflicted with both of these abominable matters.

Evidently, the chaste women in the Ayah refer to those who do not commit illicit relations. Allah said in another Ayah,﴾ they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. ﴿The scholars of Tafsir differed regarding the meaning of Allah's saying,﴾ and chaste women from those who were given the Scripture (Jews and Christians) before your time ﴿whether it includes every chaste woman from the people of the Book regardless whether she is free or slave as related by Ibn Jarir on the authority of a group of scholars of Salaf (righteous predecessor) who approved the view that the Ayah means the chaste women. Again, it is said that the noble Ayah means the Israeli women. This is the opinion of Al-Shafi`y It was said also that the Ayah refers to the women of the non-fighting people of the Book, not the fighting ones.

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According to what Allah (Exalted be He) said,﴾ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day ﴿However, `Abdullah Ibn `Umar maintained that it is impermissible to marry a Christian woman. He used to say, "I do not know a kind of Shirk greater than saying that her Lord is Jesus and Allah (Exalted be He) said,﴾ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). ﴿

Ibn Abu Hatem said, "My father told me that Muhammad Ibn Hatim Ibn Sulayman Al-Mu'addib told him that Al-Qasim Ibn Malik Al-Muzany told him that Isma`il Ibn Sumai` told him that Abu-Malik Al-Ghifary said, "Upon the revelation of this Ayah,﴾ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). ﴿people refrained from getting married to idolatresses until a next Ayah was revealed:﴾ and chaste women from those who were given the Scripture (Jews and Christians) before your time ﴿As a result, people married women from the people of the Book. There were some of the Prophet's Companions who married Christian women and did not see any harm in that depending on this noble Ayah:﴾ and chaste women from those who were given the Scripture (Jews and Christians) before your time ﴿They held that this Ayah qualifies the Ayah of Surah of Al-Baqarah that tells:﴾ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). ﴿This is according to the view that the people of the Book are excluded from the generality of the latter Ayah, so no conflict arises between it and the former Ayah, for the people of the Book are always mentioned separately from the polytheists in more than one position such as Allah's Saying,﴾ Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence. ﴿and﴾ And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided ﴿End of quote from Al-Hafizh Ibn Kathir (may Allah confer His Mercy upon him)

Abu Muhammad Muwaffaq Al-Din `Abdullah Ibn Ahmad Ibn Qudamah Al-Hanbaly (may Allah confer mercy upon him) said in his book: Al-Mughni, "Praise is due to Allah, there is no difference among the people of knowledge regarding the permissibility of getting married to the women from the people of the Book for Muslim men. This view is related from `Umar, `Uthman, Talha'

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Hudhayfah, Salman, Jabir and others. Ibn Al-Mundhir said, "There is no authentic report that any of the early scholars prohibited that." Moreover, Al-Khallal narrated that Hudhayfah, Talha, Al-Garud ibn Al-Mu`alla and Udhaynah Al-`Abdy, all

of them got married to women from the people of the Book. However, most scholars permitted this matter and it was prohibited by Al-Imamiyyah depending on what Allah (Exalted be He) said,﴿ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). ﴾and﴿ Likewise hold not the disbelieving women as wives ﴾In reply, Allah says,﴿ Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods ﴾...﴿ and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage) ﴾Moreover, the Ijma` of the Companions of the Prophet (peace be upon him) support the permissibility. As for Allah's saying,﴿ And do not marry Al-Mushrikât (idolatresses, etc.) ﴾it is reported that Ibn `Abbas (may Allah be pleased with them) said that it was abrogated by the Ayah of Surah Al-Ma'idah. This should be applied to the other Ayah since both Ayahs were revealed earlier than the Ayah of Surah Al-Ma'idah. Some scholars said that there is no Naskh (abrogation) here, for the general meaning of the word polytheists does not include the people of the Book and the evidence of this is what Allah (may He be Praised) said,﴿ Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) ﴾Allah (Exalted be He) also says:﴿ Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn ﴾Allah (Exalted be He) also says:﴿ Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn ﴾Allah (Exalted be He) also says:﴿ Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like ﴾Similarly, the entire Qur'anic Ayahs differentiate between the polytheists and the people of the Book, so the word "polytheists" does not include the people of the Book in the terminology of the Qur'an. This is the meaning of the saying of Sa`id Ibn Jubayr and Qatadah. Also

the Ayahs they present as proof are general and include every disbelieving woman while the Ayah we quote concerns the permissibility of getting married to the women from the people of the Book and the specific evidence is to be given precedence over the general one. However, it is more proper not to marry a woman from the people of the Book because `Umar (may Allah be pleased with him) ordered those who married women from the people of the Book to divorce them. They divorced them except for Hudhayfah. Then, `Umar said to him "Divorce her." But Hudhayfah said, "Do you witness that she is forbidden for me?" `Umar said, "She is like wine and I ordered you to divorce her." Hudhayfah said, "Do you witness that she is forbidden for me?" `Umar said, "She is like wine." Hudhayfah said "I know she is like wine and lawful for me to get married to." After that Hudhayfah divorced the woman and it was said to him, "Why did you not divorce her when `Umar ordered you He said, "I feared that people may think that I committed a matter that is not appropriate for me." Moreover, the Muslim man may be inclined to her so she may detract him from his religion or she may give birth to a child from him so he is inclined to her." End of quote from Al-Mughni.

To summarize the words of Al-Hafizh Ibn Kathir and the author of Al-Mughni (may Allah confer mercy upon them), there is no conflict between Allah's Saying in Surah Al-Baqarah,﴿ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). ﴾and His Saying in Surah of Al-Ma'idah,﴿ Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time ﴾This is true for two reasons:

First: the people of the Book are not included in the polytheists without specific indication. for Allah mentions each of them separately in many Ayahs such as Allah's Saying,﴿ Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) ﴾and﴿ Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. ﴾Allah (Exalted be He) also says:﴿ Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord. ﴾So many Ayahs also differentiate between the people of the Book and polytheists. Accordingly, the chaste women from the people of the Book are not to be

included as polytheists who are deemed as forbidden to get married to in Surah Al-Baqarah. Therefore, there will be no conflict. However, this view is to be considered. The closer meaning is that the people of the Book are to be included with the polytheists when used in general, for they are absolutely disbelievers and polytheists and they are prevented from entering Al-Masjid Al-Haram for Allah said,﴿ O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year ﴾Had the people of the Book not been polytheists according to the general meaning, this Ayah would not have been applied to them. Moreover, when Allah spoke about the doctrine of the Jews and Christians in Surah Al-Tawbah He (Exalted be He), He said afterwards,﴿ while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." ﴾Allah (may He be glorified) regarded them all as polytheists, for the Jews said that Ezra is the son of Allah, and the Christians said that the Messiah is the son of Allah. All of them took their rabbis and monks as lords besides Allah. This is the worst form of Shirk. Indeed, the Ayahs that stress this meaning are many.

Second: the Ayah of Al-Ma'idah specifies that of Al-Baqarah, as it is known in the science of the Principles of Fiqh that the specific proof prevails over the general one, according to the Ijma` (consensus of scholars) on this point. It is the correct opinion in the case at hand. As a result, it appears that chaste women from the

people of the Book are not to be included in the polytheists who are forbidden to marry according to view of the majority of scholars. It is like their consensus on this issue according to the aforementioned words of the author of Al-Mughni. However, it is more proper to abandon this marriage and marry the chaste Muslim women, for the reports of Amir Al-Mu'minin (Commander of the Believers) `Umar Ibn Al-Khattab (may Allah be pleased with him) and his son `Abdullah and a group of the Salaf (may Allah be pleased with them). Apart from that, taking women from the people of the Book as spouses involves great dangers, especially these days when Islam has become so strange for people as well as the lack of the righteous scholars. People became so more tending to women and are obedient to them in everything except those whom Allah blessed with His Mercy. One fears that a wife from the people of the Book may detract her Muslim husband to her religion and manners.

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Moreover, the children may be influenced by her. Allah is the One whose Help is sought.

If it is said, "What is the wisdom behind deeming it allowable for Muslim men to get married to chaste women from the People of the Book and not allowing men from the People of the Book to get married to Muslim women?" The answer to this is that the Muslims believe in Allah (Exalted be He), His Messengers (peace be upon them), and what was revealed to His Messengers (peace be upon them). Consequently, they believe in Musa ibn `Imran (Moses) (peace be upon him) and `Isa (Jesus), the son of Maryum (peace be upon him). They believe in the Torah revealed to Moses and the Bible revealed to Jesus. Therefore, Allah permitted Muslim men to get married to them as a favor from Him to Muslims and to perfect His benevolence on them. The people of the Book do not believe in Muhammad (peace be upon him) and what was revealed to him, namely, the Glorious Qur'an. So Allah prohibits them to get married to Muslim women unless they believe in his Prophet and Messenger, Muhammad (peace be upon him), the Seal of Prophets and Messengers. When they believe in Muhammad, the Muslim women become allowed for them to get married to and they will have the rights and duties we have. Indeed, Allah (may He be Praised) is the Most Just Judge Who is aware of the affairs of His slaves and knows what makes them right. He is the All-Wise in everything (may He be exalted and glorified). He is above all the falsehood of the disbelievers and the polytheists.

Another wisdom may be cited that women by nature are weak and obedient to their husbands. Therefore, if the Muslim women are made lawful to marry the people of the Book, their disbelieving husbands may lead them in most cases to adopt their religion. Therefore, Allah the All-Wise ruled that this act is prohibited.

The third question: Who are the people of the Book?

The answer is: They are the Jews and Christians **as stated by the scholars of Tafsir (exegesis of the meanings of the Qur'an) and others. As for** the Magi, **they are not of the people of the Book but the same rule of Jizyah (poll tax required from non-Muslims living in an Islamic state) applies to them. The Prophet (peace be upon him) did so. According to the Four Imams (Abu Hanifah, Malik, Al-Shafi`, and Ahmad) and others, Muslims are forbidden to marry Magian women or eat the flesh of the animals slaughtered by the Magi. This point is unanimously agreed upon among the scholars. The view that these two matters are lawful is odd and among scholars who stated this is** Abu Muhammad ibn Qidamah **(may Allah have mercy on him) who says in his book Al-Mughny,**

(The People of the Book that are included in this ruling are the people of Tawrah (Torah) and Injil (Gospel) as Allah

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(Exalted be He) states,(Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians))**The people of Tawrah are** the Jews, Samaritans, **and the people of Injil are** the Christians **and their followers among the Europeans, Armenians, and others ...** the Magi have no **revealed Book, so Muslims are forbidden to marry Magian women or eat the flesh of the animals slaughtered by the Magi. This is stated by** Ahmad **and agreed upon by the majority of scholars except** Abu Thawr **who considered this lawful because of the Prophet's (peace be upon him) statement,**(Treat them like you treat the people of the Book.)**This is also because of the report which states that** Hudhayfah **married a Magian woman and for the fact that the Magi pay Jizayah like** the Jews and Christians.

Allah (Exalted be He) states,(And do not marry Al-Mushrikât (idolatresses, etc.))**and**(Likewise hold not the disbelieving women as wives)**Muslim males are permitted to marry women of the People of the Book and those who are not of the people of the Book are forbidden. There is no** evidence that the Magi have a book.

Moreover, Ahmad **was asked: Was it authentically reported from** `Ali **that a Book was revealed to the** Magi? **He replied that this is absolutely false. Even if they have a Book, it is evident that rules applied to the People of the Book are not applicable to those other than them. The Prophet's statement,**(Treat them like you treat the people of the Book...)**proves that they have no Book. The Prophet (peace be upon him) wanted to prevent bloodshed and let them pay Jizayah. Since their having a Divine Book is a doubtful matter, Muslims protect their lives. Thus, it is forbidden to marry a woman from them or to eat from the animals slaughtered by them. Consequently, we must favor the evidence over the opposing doubtful matter. It is not authentically established that** Hudhayfah **married a Magian woman.** Ahmad **classified the report stating that** Hudhayfah **married a Magian woman as weak and said that** Abu Wa'il, **who is more reliable than the narrator who gave the above report, mentioned that Hudhayfah married a Jewish woman.** Ibn Sirin **said that** Hudhayfah's **wife was Christian. Owing to these contradicting narrations, none of them can be authentic unless it is confirmed. Even if it is authentically established that** Hudhayfah **married to a Magian woman, it is impermissible to use this fact as a proof and go against the Book and the view of the other scholars.**

With regard to the issue of paying Jizayah, it is based on the prevailing ruling of protecting their lives. Therefore, prohibiting marriage to their women or eating their slaughtered animals must prevail. End quote of Al-Mughni's author (May Allah have mercy on him). Finally, Allah knows best.

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The fourth question: Who is the first Caliph after the Messenger of Allah (peace be upon him) and who followed him in the proper sequence?

Answer: Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) agreed unanimously that the first Caliph after the Messenger of Allah (peace be upon him) was** Abu Bakr Al-Siddiq, **then** `Umar Ibn Al-Khattab, `Uthman ibn `Affan, **and `Ali ibn Abu Talib **(may Allah be pleased with them). This is their rank in virtue and caliphate. Some of Ahl-ul-Sunnah placed** `Ali **before** `Uthman **(may Allah be pleased with them). However, the Jumhur (dominant majority of scholars) of Ahl-ul-Sunnah placed** `Uthman **before** `Ali, **for the Sahabah (Companions of the Prophet) (may Allah be pleased with them) favored `Uthman over `Ali regarding the caliphate. There are many reports from the Prophet (peace be upon him) to the same effect.**

In his famous book of `Aqidah in which he reported the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah,** Imam Abu Ja`far Al-Tahawi **(may Allah be merciful with him) said: We love the companions of the Messenger of Allah but we do not reach excesses in our love of any of them to the extent of saying what is not true about them and we do not disavow any of them. And we hate anyone who hates them, and speaks ill of them. We do not mention except good about them. Loving them is a part of faith, belief and pure obedience. Hating them is blasphemy and hypocrisy and injustice, as it was they who transmitted Islam to later generations. Hating them all implies hatred of Islam. We confirm that the caliphate after the Prophet went to Abu Bakr Al-Sidiq **(may Allah be pleased with him) in preference of him as the best among the Companions and to give him precedence over the entire Ummah (nation based on one creed).** Then it went to`Umar ibn Al-Khattab **(may Allah be pleased with him)** then to `Uthman **(may Allah be pleased with him)** then to`Ali ibn Abu Talib **(may Allah be pleased with him). They are the Rightly-Guided Caliphs and Imams.**

Al-Imam Abu Al-Hasan Al-Ash`ari **(may Allah have mercy on him) wrote in His Book Al-Maqalat Fi Hikayat Madhhab Ahl-ul-Sunnah wal-Jama`ah: The essence of the people of Hadith and Ahl-ul-Sunnah is belief in Allah, His angels, (Divine) Books, His Messengers, what is revealed by Allah, and what is reported by the reliable people from the Messenger of Allah (peace be upon him). They do not deny any of these things. They believe that Allah is (the only) One Ilah (God), the Self-Sufficient, Who has never had a spouse or a son, and that Muhammad is His Servant and Messenger, Jannah (Paradise) is true and Hell-Fire is true, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.**

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Allah (Exalted be He) is above His Throne, as He states: ﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿ **He has two eyes, without Takyif (questioning Allah's Attributes), as He (Glorified be He) states:** ﴾ Floating under Our Eyes ﴿ **He has two hands without Takyif, as He (Glorified be He) states:** ﴾ What prevents you from prostrating yourself to one whom I have created with Both My Hands. ﴿ **And:** ﴾ Nay, both His Hands are widely outstretched. ﴿ **He has a face, as He (Exalted be He) states:** ﴾ And the Face of your Lord full of Majesty and Honour will remain forever. ﴿ **Al-Ash`ari (may Allah be merciful with him) continued: "They (Ahl-ul-Sunnah wal-Jama`ah) know the right of the Salaf (righteous predecessors) whom Allah chose to be the Companions of His Prophet (peace be upon him). They remain silent regarding the disputes that arose among the Sahabah, young or old. They give precedence to** Abu Bakr, **then** `Umar, **then** `Uthman, **and then** `Ali **(may Allah be pleased with them). They acknowledge that these four are the Rightly-Guided Caliphs and the best people after the Prophet (peace be upon him).**

End quote. Thus, it is known that the people of Hadith and Ahl-ul-Sunnah maintain that the first and best [after the Prophet] is Abu Bakr, **then** `Umar, **then** `Uthman, **and then** `Ali **(may Allah be pleased with them) in superiority and the caliphate.**

Sheikh Al-Islam Ibn Taymiyyah **(may Allah be merciful with him) mentioned in Al-`Aqidah Al-Wasitiyyah: "Of the fundamentals of Ahl-ul-Sunnah wal-Jama`ah is the soundness of their hearts and tongues towards the Companions of the Messenger of Allah (peace be upon him), as Allah has described them in His statement (Glorified be He):** ﴾ And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. ﴿ **They also accept whatever is mentioned in the Qur'an and Sunnah with regard to their merits and rank. He (Ibn Taymiyyah, may Allah be merciful with him) also added: "They approve of the reports from**

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Amir Al-Mu'minin (Commander of the Believers) `Ali ibn Abu Talib **(may Allah be pleased with him) and others that the best one of this Ummah after the Prophet is** Abu Bakr **then** `Umar **then** `Uthman,

and **then** `Ali **(may Allah be pleased with them) according to the reports. The Sahabah also gave their consensus that** `Uthman **is given priority over `Ali, though some of Ahl-ul-Sunnah differed concerning** `Uthman and `Ali **(may Allah be pleased with them) and which of them was best after agreeing on giving privilege to** Abu Bakr and `Umar. **Some gave privilege to** `Uthman **over** `Ali and held him in the fourth rank; **others gave privilege to** `Ali. **However, Ahl-ul-Sunnah settled that** `Uthman **should be given priority over** `Ali. **Nevertheless, this question of** `Uthman and `Ali **is not of the fundamentals that leads astray one who differs therein according to the Jumhur of Ahl-ul-Sunnah. One who deviates is whoever contradicts them with regard to the question of caliphate, since they believe that the first caliph after the Messenger of Allah (peace be upon him) is** Abu Bakr, **then** `Umar, `Uthman, **and** `Ali. **He who discredits the caliphate of any of them is more astray than a beast. The reports from Ahl-ul-Sunnah in this respect are numerous. We hope that what we mentioned is sufficient for the seeker of Al-Haqq (the Truth).**

May Allah grant us and all Muslims understanding of Islam and aid them in holding fast to it, rectify our hearts and deeds, and guide us all to His Al-Sirat-ul-Mustaqim (the Straight Path). He is the Most Generous. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

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The Ruling on Celebrating Birthdays and the Like

Q: Some Sheikhs hold celebrations that, as far as I know, have no legal precedence such as celebrating the birthday of the Prophet (peace be upon him), the night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven), and Hijrah (Prophet's migration to Madinah). Please, explain the legal celebrations admitted in the Shari`ah so that we know what is correct.

A: Undoubtedly, Allah (may He be Praised) perfected Islam for this Ummah and completed His favor on it. Allah (may He be Praised) states: ﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴾

The Prophet (peace be upon him) died after conveying the message clearly. Allah perfected through him the teachings of Islam. Therefore, no one is allowed to introduce to Islam what Allah (Glorified and Exalted be He) did not ordain. The Prophet (peace be upon him) stated: ﴿ He who innovates things extraneous to our affairs i.e. religion, will have them rejected. ﴾ **Agreed upon by Imams Al-Bukhari and Muslim on the authority of** `Aishah **(may Allah be pleased with her).It is related by** Muslim **in his Sahih (authentic) book of Hadith on the authority of `Aishah(may Allah be pleased with her) that the Prophet (peace be upon him) stated:** ﴿ Whoever performs an act which there is not of our Shari'ah , it is to be rejected. ﴾ **This means that this act will not be accepted, for Allah gives no one permission to introduce novelties into Islam. Thus, it is considered an unacceptable addition to Islam that Allah does not permit. In the Qur'an, Allah (may He be Praised) condemns those who did so in Surah (Qur'anic chapter) Al-Shura, stating:** ﴿ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴾ **It is narrated in Sahih** Muslim **on the authority of** Jabir **(may Allah be pleased with him) that the Prophet (peace be upon him) used to mention in the Friday Khutbah (sermon):** ﴿ And then, the best of the speech is embodied in the Book of Allah, and the best of guidance is the guidance given to Muhammad. And the most evil affairs are innovations [in Islam]; and every innovation is error. ﴾

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There are many Hadiths and Athar (narrations from the Companions) that condemn and warn against Bid`ah (innovation in Islam) which are too numerous to mention in this reply.

The Prophet (peace be upon him) did not hold any of the celebrations mentioned above. He was the best advisor, most knowledgeable of the Shari`ah of Allah, and most keen to guide his Ummah to what benefits it and makes Allah pleased with it. The Companions (may Allah be pleased with them), who are the premier generation, the most knowledgeable after Allah's prophets and most keen in performing good deeds, did not hold the celebrations in question; neither did the Imams of guidance in the best three generations after the Prophet (peace be upon him). These celebrations were first held by some later people out of personal reasoning and preference without any evidence. Most of them were imitating their ancestors in holding such celebrations. All Muslims must follow the footsteps of the Messenger (peace be upon him) and his Companions (may Allah be pleased with them) and keep away from what people falsely introduced into Islam later on. This is the straight path and the proper methodology. Allah (Glorified and Exalted be He) states: ﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾

It is reported in a Sahih (authentic) Hadith on the authority of `Abdullah Ibn Mas`ud **(may Allah be pleased with him):** ﴿ The Prophet (peace be upon him) recited the above Ayah (Qur'anic verse) in front of his Companions, then, drew a straight line and called it the way of Allah. He drew dispersed lines to the right and left sides and said: "There is a devil on each one of these lines calling to it." Then, he recited the following Ayah: ﴿ And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. ﴾ ﴾ **Allah (Glorified and Exalted be He) also states:** ﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴾ **The proofs we cited show that all these celebrations are Bid`ah that Muslims must give up and avoid. Muslims should seek understanding of**

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the teachings of Islam and pay due attention to studying the biography of the Prophet (peace be upon him) and act upon it at times, not just during the Prophet's birthday. It is sufficient for a Muslim to do what Allah ordained for him without the need for Bid`ah.

As for the night of Isra' and Mi`raj, the preponderant opinion of scholars states that the date of this night is unknown. All narrations that specify it are all weak and were not authentically reported from the Prophet (peace be upon him). The opinion which claims that this night was in Rajab 27th is not correct, for there is no legal foundation for this. Supposing that this night

took place on 27th of Rajab, celebration is Bid`ah because it is a matter, which Allah did not ordain, and was falsely introduced into Islam. Had these celebrations been permissible, the Messenger of Allah (peace be upon him) and his Companions (may Allah be pleased with them) would have been the first to enthusiastically hold them. The same ruling applies to Hijrah; had celebrating it been permissible, the Messenger of Allah (peace be upon him) and his Companions would have done so and conveyed it to us. Knowing that this did not take place, then celebrating it is Bid`ah.

May Allah (Glorified and Exalted be He) set right the affairs of all Muslims and bestow on them a good understanding of Islam! We implore Allah to protect us form all Bid`ahs and guide us to His straight path. Allah is, above all things, Competent. May peace and blessings of Allah be upon His servant and Messenger, our Prophet Muhammad, and upon his family, Companions and those who followed them in the best way until the Day of Resurrection!

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The Ruling on Celebrating Birthdays

Q: What is the ruling on celebrating the passing of the first, second, or more or less years of one's life, i.e. the occasion known as birthday celebration? What is the ruling on attending the banquets served on these occasions? Should a person accept the invitation? May Allah benefit us and you!

A:

Evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) indicates that celebrating birthdays is a Bid`ah (innovation in Islam), which has no origin in Allah's Purified Shar` (Law). It is not permissible to accept invitations to birthday celebrations, because this involves supporting and encouraging Bid`ah. Allah (Glorified and Exalted be He) states: (Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?) **Allah (Glorified be He) also states:** (Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî).)(Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious. See V.2:2).) **Allah (Glorified be He) states:** ([Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!)

It is authentically reported from the Messenger of Allah (peace be upon him) that he stated: (Whoever performs any act that is not of our Shari'ah, it is to be rejected.) **(Related by** Muslim **in his Sahih (authentic) Book of Hadith).He (peace be upon him) also stated:** (The best speech is that embodied in the Book of Allah, and the best guidance is the guidance given by Muhammad. The most evil affairs are their innovations; and every innovation is an error.) **There are many other Hadith that convey the same meaning.**

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Besides being a Bid`ah and having no origin in Allah's Shari`ah, these birthday celebrations also involve imitation of the Jews and the Christians **in their birthday celebrations. The Prophet (peace be upon him) stated, warning us against following their ways and traditions:** (You would follow the ways of those who came before you step by step to such an extent that if they were to enter a lizard's hole, you would enter it too. They said: O Messenger of Allah, (do you mean) the Jews and the Christians? He said: Who else?) **(Related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim))His saying, "Who else?" means that they were the ones referred to. The Prophet (peace be upon him) also stated:** (Whoever imitates any people is one of them.) **There are many Hadith that convey the same meaning. May Allah guide us all to that which pleases Him.**

The legal ruling on celebrating birthdays

Q: What is the legal ruling on celebrating birthdays?

A: Birthday celebrations have no religious evidence in the purified Shari`ah (Islamic law). They are Bid`ah (innovation in religion). The Prophet (peace be upon him) stated: (He who introduces things extraneous to our affair religion, will have them rejected.) **(Agreed upon by Imams Al-Bukhari and Muslim)**

According to another narration related by Muslim **and related by** Al-Bukhari **(may Allah be merciful with him) in the form of Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) in his Sahih (authentic) book of Hadith, reading:** (He who does any act for which there is no sanction from our behalf, that is to be rejected.) **It is known that the Prophet (peace be upon him) did not celebrate his birthday at all, nor did he order or teach His Companions to do it. Likewise, his Rightly-Guided Caliphs and his Companions who are the most knowledgeable of his Sunnah, the dearest to the Prophet (peace be upon him), and most keen to follow his teachings did not. Had celebrating birthday of the Prophet (peace be upon him) been permissible, they would have done it immediately. Also, scholars lived in the best three generations after the Prophet (peace be upon him) did not hold or order people to do it.**

Thus, birthday celebrations are not of the Shari`ah with which Allah sent Muhammad (peace be upon him). We call Allah (may He be Praised) as well as all Muslims to witness that if the Prophet (peace be upon him) or his Companions had celebrated it or ordered Muslims to do it, we would have held it immediately and called people to do it. That is because we are mostly keen to follow the Prophet's Sunnah and respect his orders and prohibitions. We ask Allah to make us and all Muslims firm on the truth and protect us from all violations of Allah's Purified Shar` (Law). He is the Most Generous.

Ruling on Celebrating Birthdays

Praise be to Allah. May peace and blessings be upon the Messenger of Allah and upon his family, Companions, and those who followed his guidance.

I read an article published by Al-Madinah Newspaper, issue of Monday 28/12/1401 A.H, in which Jamal Muhammad Al-Qadi wrote that he watched an episode of Abna' Al-Islam (Children of Islam) broadcast by the Saudi television and was about birthday celebrations. Jamal was asking whether birthday celebrations are permitted in Islam or not, etc.

A: Allah (Glorified and Exalted be He) replaced the festivals of Jahiliyyah (pre-Islamic time of ignorance) with two `Eids (festivals) for Muslims to gather and recite Adhkar (invocations) and perform Salat-ul-`Eid (the Festival Prayer), namely `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). Moreover, Allah has prescribed other festivals including types of Adhkar and acts of worship, such as Fridays and Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Allah has not prescribed birthday celebrations, be they for the Prophet (peace be upon him) or of any other person. In fact, evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) indicates that birthday celebrations are a form of Bid`ah (innovation in Islam) and an imitation of the Jews, the Christians, **and others. Accordingly, Muslims are obligated to abandon such celebrations, condemn those who hold or participate in them, and stop publishing or broadcasting anything that may encourage people to hold these celebrations or give them the false impression that they are permissible whether on radio, television, or in the press. This is because the Prophet (peace be upon him) stated in a Hadith Sahih (authentic Hadith):**﴾ Whoever introduces something into this affairs of ours that is not of it, it is to be rejected. ﴿**(Agreed upon by Al-Bukhari and Muslim)The Prophet (peace be upon him) also stated:**﴾ Whoever performs an act which is not of our Shari'ah, it is to be rejected. ﴿**(Related by** Muslim **in his Sahih Book of Hadith and** Al-Bukhari **mentioned it as an affirmative Hadith Mu`allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet).Also,it is related by** Muslim **in his Sahih on the authority of** Jabir **(may Allah be pleased with him)from the Prophet (peace be upon him) that he used to mention during the Friday Khutbah (sermon):**﴾ And then, the best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are innovations; and every innovation is an error. ﴿**There are many other Hadith conveying the same meaning.In "Musnad (Hadith compilation of) Imam** Ahmad", **it was related with a good Sanad (chain of narrators) on the authority of**

Ibn `Umar **(may Allah be pleased with them)that the Prophet (peace be upon him) stated:**﴾ Whoever imitates any people is one of them. ﴿**It is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of** Abu Sa`id **(may Allah be pleased with him)from the Prophet (peace be upon him) that he stated:**﴾ You would follow the ways of those who came before you step by step to such an extent that if they were to enter a lizard's hole, you would enter it too. They said: O Messenger of Allah, (do you mean) the Jews and the Christians? He said: Who else? ﴿

There are other Hadith all indicating that it is obligatory to be careful of imitating the enemies of Allah in their celebrations. The best of mankind, our Prophet Muhammad (peace be upon him), did not celebrate his birthday during his lifetime, nor did his Sahabah (Companions of the Prophet) after his death, or the Tabi`un (Followers, the generation after the Companions of the Prophet) during the first best three generations. If it had been a commendable act to celebrate the Prophet's birthday or any person's birthday, these grand people would have hastened to celebrate birthdays and the Prophet (peace be upon him) would have instructed and urged his Ummah (nation) to do so, or would have celebrated such occasions himself. Since neither of these took place, we have deduced that celebrating birthdays is a Bid`ah that should be abandoned and avoided as a way of obeying the commandment of Allah (Glorified be He) and His Messenger (peace be upon him).

Some Muslim scholars said that the first to originate birthday celebrations were the Fatimid Shi`ah (Shi'ites) **in the fourth century of the Hijrah after whom some people of Ahl-ul-Sunnah (those adhering to the Sunnah) imitated them out of ignorance and imitation of them and of** the Jews and the Christians. **Later, this Bid`ah spread among the people. Muslim scholars are required to clarify the ruling of Shari`ah (Islamic law) on such a Bid`ah and to reject and warn against it because of the great evil it incurs and because it results in the spread of other Bid`ahs and the disappearance of commendable acts. Also, practicing this Bid`ah involves imitation of** the Jews, the Christians, **and other disbelievers who are used to attend such celebrations. Muslim scholars, past and present, wrote about this issue and explained the ruling on these Bid`ahs; may Allah reward them the best and make us of their followers in righteousness.**

This brief article is aimed at directing readers' attention to this Bid`ah so that they will

know the truth about it. I wrote long articles about this which were published in local and other newspapers more than once. Undoubtedly, government and media officials in particular and officials in Islamic countries in general are required to prevent the spread of this Bid`ah, the call to it, and the publishing of anything that may delude people to its impermissibility. By doing this, they will be carrying out the duty of offering advice for Allah's Sake to His Servants, resisting evil, and participating in setting Muslims' affairs aright and eradicating anything that contradicts the Purified Shar` (Law). Allah with His Most Beautiful Names and Attributes is responsible for rectifing Muslims' affairs, guiding them to adhere to the Qur'an and Sunnah and be mindful of all that disagrees with them, and guide their leaders to seek judgment from Shari`ah (Islamic law) and resist anything that opposes it. It is Allah alone who indeed is Capable of doing so.

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Is it permissible for the Muslims to celebrate the Prophet's Birthday?

Q: Is it permissible for Muslims to celebrate the Mawlid (the Prophet's Birthday) in the Masjid (mosque) on the 12th of Rabi' Al-Awwal? Note that we celebrate this event at night only without busying ourselves during the day to remember the Sirah (the Prophet's biography). However, when we disputed over this act, some said it is a good Bid`ah (innovation in religion) and others see it bad Bid`ah.

A: It is not for the Muslims to celebrate the birthday of the Prophet's or any one elses on the night of 12th of Rabi' Al-Awwal, or on other day. Celebrating Birthdays of pious people is a Bid`ah. This is because the Messenger of Allah (peace be upon him) who conveyed the message of Allah and explained the principles of Shari`ah did not celebrate his birthday during his lifetime, or order anyone to do so. Nor did his Sahabah (Companions), the Rightly-Guided Caliphs, or the Muslims of the earlier and best generations do so. This makes it absolutely clear that it is a Bid`ah. The Prophet (peace be upon him) stated,**( Whoever introduces something into this affair of ours that is not of it, it is to be rejected. )**Reported by Al-Bukhari and Muslim.Anotherreport narrated by** Muslim **and also reported by** Al-Bukhari in the form of Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) **:(Whoever performs an act which is not in accordance with our command, it is to be rejected.)

The celebration of these birthdays was not a practice of the Prophet (peace be upon him). Rather, it is one of the Bid`ahs that appeared during later generations. Therefore, this act is to be rejected. The Prophet (peace be upon him) would say in his Friday Khutbah (sermon),(Then, the best speech is that embodied in the Book of Allah and the best guidance is the guidance given by Muhammad. The most evil of affairs are their innovations; and every innovation leads to misguidance.)**Related by** Muslim **in his Sahih and by** Al-Nasa'i **through a good Isnad and added,**(and every misguidance leads to Hellfire.)**Instead of celebrating the Mawlid, the schools and Masjids should teach the reports of the Prophet's birth when delivering Sirah lessons. Muslims should know the life of the Prophet (peace be upon him) during Jahiliyyah (pre-Islamic time of ignorance) and Islam. Thus, there is no need to create an event that has not been prescribed by Allah or His Messenger (peace be upon him) and has no legal evidence to support it.**

Allah is the one sought for help. May Allah grant all Muslims guidance and success in being cautious of Bid`ahs and abide by the Sunnah alone.

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Advice on appointing Sheikh `Abdul `Aziz ibn `Abdullah ibn `Uwayshiz as the president of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV)

From `Abdul `Aziz Bin `Abdullah Ibn Baz to our honorable brother `Abdul `Aziz ibn `Abdullah ibn `Uwayshiz (may Allah guide him).

As-salamu `Alaikum warahmatullahi wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you). May Allah endow you with guidance and make us among those who fear Him! I received your letter that informs of your appointment to the chairmanship of the Committee for the propagation of Virtue and Prevention of Vice in Dhahran. Actually, I had already known about this news and decided to write to you once I got it. However, I have been overwhelmed with many things prior to the arrival of your letter. I advise you and myself to fear Allah wherever we may be, give precedence to Allah's rights over anything else, and be truthful in dealing with Him and in offering advice to people for His sake to the best of our capacity. I advise you to consider the Divine, Shar'i principle when there is conflict between benefits and harms, as it is impossible to have all benefits or repel all harms. The principle implies that a Muslim should fulfill the greater benefit even if the lesser is left and repel the greater harm even if the lesser occurs. You are in a position that requires much attention, Shari`ah-based policies, strength in carrying out the commands of Allah, and kindness that is indispensible in some cases. Thus, fear Allah, be patient, and allow the members of your committee to encourage one another and other organizations in Al-Dammam, Khubar, Al-Thuqbah, and other governorates to trust in Allah, rely on Him, and invoke Him for victory. Remember the great harms that the Prophet (peace be upon him) and the Salaf (righteous predecessors) endured in the way of Da`wah (calling to Islam) and how patient they were until Allah granted them their wishes, thwarted the plots of the enemy, supported the believing party, and disgraced the party of Satan through them. This reflects the meaning of Allah's statement:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿

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and﴾ If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿Allah (Glorified and Exalted be He) also states:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿I urge you and the members to be the first ones to do good deeds and the last ones to do evil deeds. Every Muslim should do so, especially those who call to Allah and enjoin good. In fact, this attitude is the exemplary way to call to Allah and its effectiveness has been widely proven. Teaching by example may be more beneficial than through talking in some instances. Thus, the foolish will not have any argument against you. Allah (Exalted be He) states:﴾ Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense? ﴿He (may He be Praised) also states:﴾ O you who believe! Why do you say that which you do not do? ﴿﴾ Most hateful it is with Allâh that you say that which you do not do. ﴿We implore Allah to grant us understanding of His way and make us among those who call to His path with clear knowledge. We ask Allah to purify our hearts, accept our deeds, and protect us and all Muslims from delusive temptations and evil insinuations. He is All-Hearing, Ever-Near. I hope you will extend my Salam to Sheikh Sulayman, Sheikh Ibrahim Al-`Amud and the other Sheikhs, brothers, and members. We assure you that we, our children, the Sheikhs, and Muslim brothers here are fine. May Allah protect you! As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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Women's Deficiency in Deen and Reason

Q: We always hear the Hadith: ﴾ Women are lacking in their capacity to reason and in deen i.e. religion. ﴿ **Some people even use it to offend women. Could you kindly explain the meaning of this Hadith?**

Answer: The Hadith reads:﴾ "I have not seen anyone more deficient in ability to reason and deen than you. A cautious sensible man can be led astray by some of you." It was said: "O Allah's Messenger (peace be upon him)! What is the deficiency in our reasoning and deen?" He said: "Is not the testimony of two women equal to the witness of one man?" It was said: "What is deficient in her deen?" The Prophet (peace be upon him) said: "Is not it true that a woman can neither pray nor fast during her menses?" ﴿**The Prophet (peace be upon him) explained that the deficiency in woman's reasoning means their weak memory. Therefore, their testimony must be verified and supported by another woman to confirm their testimony, because they may forget and thus add or omit some of the testimony. Allah (He may be Praised) states:**﴾ And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. ﴿**As for the deficiency of their deen, it means they abandon Salah and Sawm (fasting) during their menses and post-partum period. They are not commanded to repeat Salah (prayer). This is the meaning of their being lacking in deen. They will not be called to account for this shortcoming, because it is the will of Allah (Glorified and Exalted be He) Who legislated this for their comfort. If they were to observe Sawm during their menses and post-partum period, it would be difficult for them. Therefore, Allah commands them to abandon Sawm during their menses and post-partum period, and make up for it later. As for Salah, there is something which prevents them from ceremonial purity. Therefore, it is out of the Mercy of Allah (Glorified and Exalted be He) that He commands them to abandon Salah during their menses and post-partum period. However, they are commanded not to compensate for Salah because there is great hardship in this, as Salah is repeated five times a day**

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and night, and menses may last for many days; seven, eight or more and post-partum may last for forty days. So, it was of Allah's Mercy and Benevolence not to hold them accountable for Salah or oblige them to make up for it. This does not mean that the lack of their deficiency to reason and deen extends to every aspect of life. The Prophet (peace be upon him) explained that the lack of their ability to reason is because of their weak memory when giving testimony, and the shortcoming in their worship is because they abandon Salah and Sawm during their menses and post-partum period. This does not mean that they are lower in rank than men in all things, or men are better than them in everything. Generally speaking, males excel females for many reasons. Allah states:﴾ Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. ﴿**However, some women may excel men. There are many women whose reason is better than men, and are stronger in deen and memorization. The report of the Prophet (peace be upon him) only indicates that the male gender is generally better in reasoning and deen than the female gender in the two aspects specified by the Prophet (peace be upon him).**

Women may perform more righteous deeds than men, their piety may be more than men, and thus their rank in the Hereafter may be better than the rank of men. They may focus on some matters and memorize them better than men. They exert effort in memorization and focus, so they established a reference in Islamic history as well as other things which are clear to those who consider the conditions of women during the time of the Prophet (peace be upon him) and later. It is now evident that this deficiency does not mean that we cannot rely on her in narration or testimony, if she is supported by another woman. Anyway, this report does not prevent her from being of the best servants of Allah

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if they perform righteous deeds; although Sawm is overlooked during their menses and post-partum, and even if they are exempt from performing Salah. This does not mean that they are lower in everything. Men and women are equally required to observe the standards of piety, good actions, and careful performance of things in their charge. This specific lack of reason and deen is limited to what the Prophet (peace be upon him) explained. So, a Muslim must not offend women by attributing deficiency to them in everything, but it is a flaw in their worship and weakness in reasoning with regard to accuracy of testimony. Thus, the Hadith of the Prophet (peace be upon him) should be properly understood. Allah knows the best.

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The Legal ruling on the Palestinian Jihad

What is the religious ruling on the current Jihad (fighting/striving in the Cause of Allah) of the Palestinians? Is it Jihad in the Cause of Allah or in the cause of land and liberty? Should Jihad for reclaiming land be considered Jihad in the Cause of Allah?

Answer: It is proved by trustworthy and just witnesses that the Palestinian Intifada is led by Muslims and that their Jihad is Islamic, because they suffer the Jewish oppression. **Accordingly, the Palestinians should defend their faith, lives, families, and children. They should drive out their enemies from their land with all possible means.**

The trustworthy witnesses who took part in their Jihad reported about their Islamic enthusiasm and their keenness to apply the Islamic Shari`ah among them. All Islamic countries and Muslims should support them in getting rid of their enemy and liberating their land. Allah (Glorified and Exalted be He) states: ﴿ O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2). ﴾

Allah (Glorified and Exalted be He) says: ﴿ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴾**Also His Statement:** ﴿ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴾﴿ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴾﴿ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. ﴾﴿ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴾

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The Ayahs (Qur'anic verses) in this respect are so many. It is authentically reported that the Messenger of Allah (peace be upon him) stated: ﴿ Use your property, your persons, and your tongues in Jihad against the Mushrikun (those who associate others with Allah in His Divinity or worship). ﴾

Undoubtedly, the Palestinians are oppressed, so their Muslim brothers must help them against the oppressors. The Prophet (peace be upon him) stated: ﴿ A Muslim is the brother of a fellow-Muslim. He should neither commit oppression against him nor give him up to an enemy. ﴾**Reported by Al-Bukhari and Muslim.He (peace be upon him) also stated:** ﴿ "Help your brother whether he is an oppressor or an oppressed," They said, 'O Allah's Messengers, we will help him if he is oppressed, but if he is an oppressor, how shall we help him?' The Prophet (peace be upon him) said, 'By preventing him from oppressing (others), for that is how to help him.'" ﴾

There are so many Hadiths concerning the obligation of Jihad in the Cause of Allah to help the oppressed triumph over their oppressors.

May Allah support our brothers who strive in the Cause of Allah in Palestine **and elsewhere against their enemies, and unite them on Al-Haqq (the Truth). May Allah guide all Muslims to stand by them against their enemies and to forsake the enemies of Islam wherever they are! May Allah inflict upon the enemies His Punishment that cannot be warded off from the people who are Mujrimun (criminals, sinners, disbelievers, polytheists). Indeed, He is Hearing and Near.**

Obligation of kindness to animals

From `Abdul-`Aziz ibn `Abdullah ibn Baz to my dear respected brother,

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I read your message dated 24/1/1982 asking me to write on the issue of transporting animals from your country, Australia, to the Middle East. You mentioned the bad shipping conditions and the conditions on the ships that are used to transport animals, which results in overcrowding, etc. I ask Allah to guide me, you, and all Muslims to His Straight Path. I really want to thank you for your concern for this important issue and it is my pleasure to answer your question in the light of the Qur'an and the purified Sunnah, which urge complete kindness in the treatment of animals, whether they are eatable or non-eatable. I will also mention a number of authentic Hadith that warn of severe punishment for torturing animals, whether by letting them starve or neglecting them when transporting them or otherwise.

The following Ayah (Qur'anic verse) enjoins doing good in its broadest sense, whether to animals or otherwise. Allah (Exalted be He) says:﴾ and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ﴿He (Exalted be He) also says:﴾ Verily, Allâh enjoins Al-`Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner] ﴿Also, the Hadith of the Prophet (peace be upon him)reported by Muslim and the Compilers of the Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah)in which he (peace be upon him) said:﴾ "Verily, Allah has enjoined Ihsan (perfection and excellence) in all things. So when you kill, kill in a good way and when you slaughter, slaughter in a good way. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." ﴿In another narration﴾ "Make your slaughter in the best manner. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." ﴿

Regarding giving relief to the animals who need it, there are authentic Hadith promising those who relieve them a great reward, Allah's forgiveness of their sins and thankfulness for their kind deed. It was narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,﴾

"A man became very thirsty while walking down a road. There, he found a well, so he went down into it, drank (his fill) and came out. Then he saw a dog panting, eating mud out of thirst. The man said (to himself), 'This dog is as thirsty as I was.' So he went back down into the well, filled his shoe with water, caught hold of it with his mouth until he ascended and watered the dog. Allah thanked him for it (his good deed) and forgave him." They said, 'O Messenger of Allah! Is there a reward for us regarding these animals?' He said, 'Regarding every wet liver (i.e. animate being) there is a reward.'" ﴿

It is also related from Abu Hurayrah that the Messenger of Allah (may peace be upon him) said,﴾ "A dog was walking around a well, about to die of thirst. One of the prostitutes from the Children of Israel saw it, so she took off her shoe, drew water with it for it and gave it to the dog to drink. So she was forgiven because of that." ﴿(Related by Muslim in his "Sahih [Book of Authentic Hadith]")As Islam encourages and obligates extension of kindness to those who need it, it forbids its antithesis, which is oppression and transgression. Allah (Exalted be He) says:﴾ And fight in the Way of Allâh those who fight you, but transgress not the limits. ﴿He (Exalted be He) also says:﴾ And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment. ﴿It is recorded in"Sahih Muslim" that ﴾ Ibn `Umar (may Allah be pleased with them both) passed by a group of men who had tied a hen up and were firing arrows at it. When they saw Ibn `Umar, they dispersed away from it. Ibn `Umar said, "Who did this? The Messenger of Allah (peace be upon him) cursed those who do this." ﴿

Concerning this issue, it is related on the authority of Anas (may Allah be pleased with him) who said,﴾ "The Messenger of Allah (peace be upon him) forbade that any beast should be tied alive and made a target of, until it is killed." ﴿In other words, confined until it dies. In another narration the Prophet (peace be upon him) said,﴾ "Do not take anything in which there is a soul as a target (for marksmanship)." ﴿It was narrated on the authority of Ibn `Abbas (may Allah be pleased with them both) that﴾ The Prophet (peace be upon him) prohibited the killing of four creatures: The ant, the bee, the hoopoe, and the sparrow-hawk. ﴿(Related by Abu Dawud through an Isnad [chain of transmission] that is Sahih [that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish])

It is also related in "Sahih Muslim" that the Messenger of Allah (peace be upon him) said,﴾ "A woman was tortured (in the Hereafter) because of a cat which she had imprisoned until it died; thus she entered the Fire because of it. She neither fed it nor watered it when she locked it up; nor did she leave it to eat from the vermin of the earth." ﴿It is related in "Sunan Abu Dawud" on the authority of Abu Waqid (may Allah be pleased with him)that the Messenger of Allah (peace be upon him) said,﴾ "Whatever is cut off an animal, while it is alive, is dead meat." ﴿Related by Al-Tirmidhy, with the wording:﴾ "Whatever is cut off the living is dead." ﴿

It is related on the authority of Abu Mas`ud that he said,﴾ "We were traveling with the Messenger of Allah (peace be upon him); he went to relieve himself when it happened that we saw a little bird with two chicks, so we took its two chicks. The little bird came and began to flap its wings. The Prophet (peace be upon him) came and asked, 'Who grieved this over its young ones? Return its young ones to it.' Then he (peace be upon him) saw an ant village which we had burnt. So he (peace be upon him) asked, 'Who burnt this?' We replied, 'We did.' He (peace be upon him) said, 'None should punish with fire except the Lord of the Fire.'" ﴿(Related by Abu

Dawud)

It is related on the authority of Ibn`Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said,❪ "Any person who kills a sparrow or anything smaller than it without a just cause, Allah (may He be Glorified and Exalted) will ask them about it (on the Day of Judgment)." He was asked, "O Messenger of Allah! What is the just cause for it?" He replied, "To slaughter in order to eat, and not to chop its head off and then throw it away." ❫(Related by Al-Nasa'y and Al-Hakim, who graded it as Sahih)

It is also related on the authority of Ibn`Abbas (may Allah be pleased with them both):❪ "A donkey, branded on its face, passed before the Prophet (peace be upon him). He (peace be upon him) said, 'May Allah curse the one who branded it.'" ❫(Related by Muslim) According to another narration related by Muslim,❪ The Messenger of Allah (peace be upon him) forbade beating on the face or branding on the face. ❫This includes both humans and animals.

These Nas (Islamic texts from the Qur'an or the Sunnah) and others holding the same meaning indicate the prohibition of any torturing of any animal, even those animals which the Shari`ah (Islamic law) permitted killing them. The meaning and connotation of these proofs show the care of Islam for animals in what benefits them and protects them against harm. It is obligatory to keep before our eyes the Islamic teachings that urge kind treatment of animals and warn against torturing them, in whatever is related to them, and pay close attention to them. This is especially so in relation to the above-mentioned type of animals, which are respected in themselves as both food and property. In addition, some rules of the Shari`ah are connected with these animals pertaining to offering them as sacrifices and employing them in acts of pity and charity. This is apart from the many hardships that animals will be subjected to during shipping and transporting them in large quantities over long distances. This may result in them being so overcrowded that the weak among them cannot survive, they may suffer hunger and thirst, diseases may spread among them, or they may face other perilous situations.

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Therefore, all these aspects require prompt consideration and serious investigation on the part of the authorities to make sure that comfortable arrangements are made for transporting, moving, and sustenance, in terms of feeding, watering, ventilation, treatment, separating the weak from those who are dangerously strong, and the ill from those who are well, in all stages, as far as possible, until they are sold. This can be done today by the investing authorities and the individuals and companies that are importing and exporting the animals. It is part of the expenses that must be paid on reasonable basis by their owners or the persons under whose care they are held.

What is to be regretted and is obligatory to be condemned and warned against are the methods that are now used in slaughtering animals whose meat is eaten in most foreign countries, and the different types of torment they face when being prepared for slaughter. Some of these include: electrical shocks being passed through their brains to anesthetize them and hooks passing the animals and snatching them, and hanging them upside-down while they are still alive. In some slaughterhouses, animals are carried on conveyer belts to the person who will slaughter them, and the feathers of chickens and birds are plucked while they are alive or they are plunged alive into very hot water or steam is used on them to remove their feathers. They claim that these methods are kinder to the animals that need to be slaughtered, which is what is wrongly believed about some of them. Certainly, the torture these ways involve are in clear contradiction to the Nas of the noble Shari`ah that prescribe and encourage kindness to animals. Every act that contradicts the Shari`ah is a transgression and wrongdoing that will have to be accounted for, due to the reasons mentioned above as well as the following authentic Hadith:❪ "Verily, rights shall be fulfilled to their owners on the Day of Resurrection, until the hornless sheep is avenged of the horned sheep." ❫If this is so with animals, then how much more so with humans who understand the meaning of injustice and its bad consequences and still commit it?

Based on the Nas of the Shari`ah and their requirements, the Fuqaha' (Muslim jurists) of Islamic law have classified what is Wajib (obligatory), Mustahab (desirable), Haram (prohibited) and Makruh (reprehensible), in relation to animals in general and in relation to slaughtering animals whose meat is permitted to be eaten in particular, in detail. We will mention some of the matters pertaining to the kindness that should be shown to animals when slaughtering them. The following are Mustahab acts:

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1. Offering water to an animal that is to be slaughtered, acting upon the above-mentioned Hadith:❪ "Verily, Allah has enjoined Ihsan in all things." ❫

2. The implement used for slaughtering must be sharp and in a good condition. The slaughterer should pass it powerfully and quickly over the prescribed parts of the animal's body for executing slaughtering. The camels are slaughtered by cutting the carotid arteries at the root of the neck, while all other animals that can be easily slaughtered by cutting the throat.

3. Camels are to be slaughtered standing, with their left front leg tied, if this is possible, and while facing the Qiblah (direction faced for Prayer towards the Ka`bah)

4. Animals other than camels are to be slaughtered lying on their left side facing the Qiblah. The slaughterer should put his leg on the side of the animal's neck, without the front or back legs being tied and without twisting or breaking it before its life has ended and its movements have stopped. It is Makruh to cut the head off before this time and also to slaughter an animal while another animal is looking at it.

These precepts are among the Mustahab acts when slaughtering an animal out of mercy and kindness towards it. It is Makruh to practice anything that contradicts this or is unkind, such as dragging an animal by its legs.It was narrated by`Abdul-Razzaq in a Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) that Ibn`Umar saw a man dragging a sheep by its legs to slaughter it, so he said to him, "Woe to you! Lead it to death kindly."

It is also Makruh to sharpen a blade while the animal is looking at it at the time of slaughtering. This is based onthe authentically reported Hadith in "Musnad Imam Ahmad" on the authority of Ibn`Umar (may Allah be pleased with them both),who said,❪ The Messenger of Allah (peace be upon him) ordered the blades to be sharpened and be hidden from the animals. ❫There isalso an authentic Hadith recorded in both "Al-Mu`jam Al-Tabarany Al-Kabir" and "Al-Mu`jam Al-Tabarany Al-Awsat" - whose narrators are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim) - on the authority of`Abdullah ibn`Abbas (may Allah be pleased with them both),who said,❪ The Messenger of Allah (peace be upon him) once passed by a man who placed his foot on the side of a sheep's neck and was sharpening his blade while the sheep was looking towards it. So he (peace be upon him) said, "Why have you not done it before this (laying it down)? Do you want to make it die two deaths?" ❫

As for animals that cannot be slaughtered, such as bestial or wild animals, and stray camels

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that cannot be controlled, it is permissible to fire an arrow or the like at them after mentioning Allah's Name. The implement should be one that can cause blood to flow out, but is not a bone or a nail. When the arrow has killed the animal, it becomes permissible to eat because killing it this way comes under the same ruling as Shar'y (Islamically lawful) slaughtering of an animal that is possible to slaughter, as long as the death did not result from other than the arrow or some cause along with it.

I gave you brief information following your request and I have not discussed it in detail to include all what has been authentically reported on the subject of treating animals, with their different types. Islam is the Din (religion) of mercy, the Shari'ah of kindness, the comprehensive way of life, and the way leading to Allah and the abode of His Honor. It is, therefore, obligatory that it should be invited to, referred to for judgment, efforts exerted to propagate it among those who do not know about it, and the general Muslims be informed of the rulings they do not know and be reminded of its objectives, for the Sake of Allah. The objectives of the Islamic Shari'ah are very fair and wise and there is no prohibition against anything beneficial from animals, unlike the beliefs of the Buddhists. There is also no permissibility of taking anything harmful from animals, unlike those who eat impurities, such as pigs, predatory animals, and those having the same ruling as them. There is no injustice; no breach of the sanctity of anything declared inviolable, whether it is soul, property, or honor. We must, therefore, show gratitude to Allah for His Bounties, the most valuable of which is Islam, and supplicate to Him to support His Din, keep His Word lofty, and make us not objects of Fitnah (trial) for disbelieving people due to our negligence. May peace and blessings be upon our Prophet Muhammad who clearly conveyed His Message, and upon his family, Companions, and those who follow his guidance until the Day of Judgment!

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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Important questions with answers

The ruling on offering Salah with those who persist in practicing Bidah

Q 1: What is the ruling on someone who lives in a country where people practice Bid`ah? Is one permitted to join them in the Jumu`ah (Friday) and congregational Salahs (prayers), or should one pray individually? Is one exempted from attending the Jumu`ah prayer? If the number of the people of Ahl-ul-Sunnah (those adhering to Sunnah) in a certain country is fewer than twelve, will they be allowed to hold a congregation and offer Jumu`ah prayer or not?

A: It is obligatory to establish Jumu`ah prayer in congregation behind any Imam, be he pious or not. If the Bid`ah of the Imam leading Jumu`ah prayer does not render him a non-Muslim, then Muslims are to pray behind him. It is stated by Imam** Abu Ja`far Al-Tahawy **(may Allah have mercy on him) in his famous book of `Aqidah: "We opine offering prayer behind every pious and disobedient Muslim as well as offering it over those who die among them." Explaining this statement, the commentator on this `Aqidah [Book], who is a trustworthy scholar, cited the Prophet's (peace be upon him) statement, (Perform Salah behind the Imam, be he pious or disobedient.) **Narrated by** Mak-hul **on the authority of** Abu Hurayrah **(may Allah be pleased with him).It was also narrated by Al-Daraqutnywho commented:** Mak-hul **did not meet with** Abu Hurayrah; **in addition, among its chain of narrators** there is Mu`awiyah ibn Salih **whose authenticity is questioned. Yet, Muslim narrated this Hadithin his Sahih.Also, it is narrated by Al-Daraqutny and Abu Dawudfrom** Mak-hul **on the authority of** Abu Hurayrah **(may Allah be pleased with him) that Allah's Messenger (peace be upon him) stated,** (The Salah is obligatory on you behind every Muslim, pious or impious, even if he commits grave sins; Jihad (fighting/striving in the Cause of Allah) is incumbent on you along with every ruler, whether he is pious or impious, even if he commits grave sins.) **It is stated in Sahih Al-Bukharithat** `Abdullah ibn `Umar **(may Allah be pleased with them both) offered Salah behind** Al-Hajjaj ibn Yusuf Al-Thaqafi. **Also this was the approach of** Anas ibn Malik **[knowing that]** Al-Hajjaj was **corrupt and tyrannical. It is also mentioned in Sahih Al-Bukhari that the Prophet (peace be upon him) said,** (They will lead you in Salah; if they offer it properly, it is for you both and if they offer it inappropriately, it is for you but against them.) **On the authority of** `Abdullah ibn `Umar **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,** (Perform Salah behind whoever testifies, "There is no god but Allah," and pray over whomever dies while professing that "There is no god but Allah.")

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It is narrated by Al-Daraqutni through ways of narration that he deemed to be weak.

Know - may Allah have mercy on you and us - that the scholars unanimously agreed that it is permissible for one to offer Salah led by another who is not known to have committed any Bid`ah or any act of disobedience. It is not a condition for the Ma'mum (a person being led by an Imam in Prayer) to know the beliefs of his Imam or to test him in order to know his `Aqidah (creed). Rather, the Ma'mum is to pray behind the Imam without knowing the particulars of his beliefs. If the regular Imam, such as the Imam leading Jumu`ah prayer, the prayers of the two `Eids, or the Imam leading prayer in Hajj on the Day of `Arafah, happens to be Mubtadi` (one who introduces innovations in religion) who calls people to adhere to his Bid`ah (innovation in Islam) or a manifest Fasiq (someone flagrantly violating Islamic law) and the Ma'mum cannot find another Imam to offer congregational Salah behind him; in such cases the Ma'mum is required to offer prayer behind these Imams according to the opinion of the majority of the Salaf (righteous predecessors) and other Muslim generations of scholars who came after them. Accordingly, the one who neglects offering Jumu`ah and congregational Salah behind a corrupt Imam is a Mubtadi` (one who introduces innovations in Islam) according to the opinion of the majority of Muslim scholars. The sound opinion is that one is to offer Salah behind such Imam and not to repeat offering the same Salah afterwards. The Companions (may Allah be pleased with them) used to offer Jumu`ah and congregational Salah behind wicked Imams without repeating them. Also,** `Abdullah ibn `Umar **(may Allah be pleased with him) used to pray behind** Al-Hajjaj ibn Yusuf **as well as** Anas ibn Malik **(may Allah be pleased with him) as mentioned before.** `Abdullah ibn Mas`ud **(may Allah be pleased with him) and other Companions used to pray behind** Al-Walid ibn `Uqbah ibn Abu Mu`ayt **who used to drink alcohol and as a result offered four Rak`ahs of Fajr prayer instead of two. He then suggested to offer more Rak`ahs. It was said to him by** Ibn Mas`ud, **"You have already prayed more than is due." In Sahih Al-Bukhari, it is narrated that when `Uthman **(may Allah be pleased with him) was placed under in house arrest, a person led people in Salah. Someone said to** `Uthman, **"You are the Imam of all the Muslims but the person who led people in Salah is an Imam that will cause affliction." He replied, "O nephew, verily, Salah is the best thing that people can do. Thus if they do it properly, then do it along with them. But if they do it improperly, then avoid their wrong."**

The Salah of both the Fasiq (someone flagrantly violating Islamic law) and the Mubtadi` (one who introduces innovations in Islam) is in itself valid. If the Ma'mum offers Salah behind such Imams, his Salah will be valid. The scholars who disapproved of performing Salah behind such Imams based their disapproval on the obligation of enjoining what is good and forbidding what is evil.

In addition, the one who publicly practices Bid`ah (innovation in Islam) and corruption is not to be appointed as a leader of Muslims because he

deserves blame so that he may repent. If we can abandon him until he repents, this will be good. Some people may avoid being led by such Imam in Salah and offer it behind another Imam in hope that this will lead to resisting evil and will prompt him to repent or else be replaced, or so people may cease to imitate his evil practices. If this is the case, abandoning him will lead to a Shar`i benefit, especially that the Ma'mum will miss neither the Jumu`ah nor the congregational Salah, as they will offer them in some other Masjid (mosque) behind another Imam.

However, if the Ma'mum, by doing so, will miss the Jumu`ah and the congregational Salah, his act will be that of a Mubtadi` and thus contradicting the conduct of the Companions (may Allah be pleased with them). Also if the Imam is appointed by those in authority and there is no Shar`i benefit in not performing Salah behind him, it will not be permissible to leave Salah behind him. Rather, offering Salah behind him will even be preferable.

Thus, if one can remove an aspect of evil concerning leading Salah, it is incumbent to do so. Yet, if such Imam is appointed by those in authority and one cannot stop him from leading people in Salah, or that one can stop him doing so but with greater harm, it will not be permissible to get rid of little harm by incurring a greater degree of it. Also, it is not permissible to get rid of the lesser of two evils by doing the greater of the two. The divine laws are meant to achieve and protect interests, and to eliminate evils or reduce them as much as possible. Not performing Jumu`ah and congregational Salah has greater harm than offering Salah behind a corrupt Imam, especially when missing them does not lead to the removal of corruption. In such case, the Shar`i benefit will be thwarted without removing the evil.

If one can perform Jumu`ah Prayer and the congregational prayers behind a pious Imam, then this is better than offering them behind a corrupt one. As for one who prays behind a corrupt Imam without an excuse, his case is disputed by scholars; some said he has to repeat his Salah while others said he does not have to. This issue is explained in the books of Fiqh that deal with secondary questions. [Here ends the words of the commentators]. What is most accurate regarding the question mentioned above is not to repeat the Salah, due to the evidence mentioned above. In origin, repeating Salah is not required. They need not be repeated except with a special proof requiring that and we know not for sure that such proof exists. Success is only from Allah.

As for the second question,

there is well known controversy among scholars concerning this issue. The correct opinion is that it is permissible to establish Jumu`ah Prayer with three persons at least if they are residents of a village wherein Jumu`ah is not performed. As for specifying the number of worshippers as forty, twelve, less or more than this in order for Jumu`ah prayer to be established, there is no reliable evidence for this as far as we know. What is obligatory is that it should be performed in congregation by three persons or more. This is the opinion of a group of people of knowledge, which was adopted by Sheikh-ul-Islam Ibn Taymiyyah (may Allah have mercy on him). This is the correct view as stated previously.

The earning of the photographer

The third question: I have earned a certain sum of money through my work as a photographer. Now, I am ready to give it up seeking the Pleasure of Allâh and His Messenger. What is the ruling on this money? Is it unlawful or what should I do with it?

Answer: I hope there will be no blame on you concerning this money because at the time when you were earning it, you were not certain of its being unlawful and were ignorant of the rule of Shari`ah on it or you might have doubted that it was lawful due to the opinion of those who consider photography as lawful. My opinion is built on what Allah (Exalted be He) says concerning usurers: ﴿ So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein. ﴾ **May Allah provide all of us with refuge from that. This honorable Ayah indicates the lawfulness of the past earnings of unlawful work when Allah's slave repents to Him and does not do such work again. If you give the money or some of it in charity just to be on the safe side, this is good because the Prophet (may peace be upon him) said:** ﴿ "So he who guards himself against doubtful things keeps his religion and honor blameless..." ﴾ **As for charity, I find no clear-cut evidence proving this obligation.**

Taking photos of something that does not have a soul

The fourth question: If taking photos of something that has no soul is lawful, is it permissible to continue in doing so?

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Answer: Yes, this is permissible as this is the fatwa issued by the interpreter of the Qur'an and the Scholar of the Ummah (nation) `Abdullah Ibn `Abbas **(may Allah be pleased with both of them). Also, this can be deduced from the Hadith related by** Abu Hurayrah **(may Allah be pleased with him) that we have mentioned in the useful answer concerning the ruling on taking photos.In this Hadith, Gabriel (peace be upon him) ordered the Prophet (peace be upon him) to cut the head of the statue so that it could take the shape of a tree. This signifies that it is permissible to take photos of trees and suchlike. Praise be to Allah that scholars have unanimously agreed on this. Yet, if one could find another kind of work that is good and permissible, then this is better than the work of being a photographer and taking photos of things that do not have a soul.**

This is because this may lead one to take photos of what has a soul. Shari`ah requires that a Muslim should keep away from the means of evil. May Allah protect us and you from the means incurring the Wrath of Allah!

Abandoning work for the sake of study

Q 5: Is it preferable to leave my work to complete my study? Can I join the Islamic University to study the teachings of Islam?

A: It is one of the best deeds for a Muslim to commit himself to studying and understanding the teachings of Islam. When a Muslim does not have the opportunity to learn the fundamentals of Islam, it becomes obligatory upon him to seek knowledge in order to know the obligations and prohibitions of Allah and worship Him knowledgeably. It is authentically reported that the Prophet (peace be upon him) stated: ("Whomever is granted a great favor by Allah, He causes him to comprehend Islam.") **The Prophet (may peace be upon) also states: "If anyone pursues a way of seeking knowledge, Allah will pave for him a way to Paradise" The Islamic University welcomes you, particularly if you have a degree other than the Industrial School. You may send a copy of your qualifications so that we will review them and inform you about the procedures. It should be noted that the University gives each student an allowance; 250 riyals for a student in the secondary school and 300 riyals for a university student. It also provides**

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furnished accommodations and transportation between the University and Madinah.

The Islamic ruling on women working

Q 6: What is the Islamic ruling on women going out for work with the usual clothing worn on the streets, school, and at home? What is the ruling on women working with their husbands on farms?

A: Undoubtedly, Islam came to honor women, protect them from the evil, maintain their rights, and raise her status. Islam allowed the woman to inherit like men, removed the past, old heinous act of burying her alive, made her marriage conditional upon her approval, and gave her free a hand in disposing of her property if she is of sound mind. Islam gives her many duties on her husband and enjoined her father and relatives to financially assist her when necessary. Hijab (veil) is made obligatory on her in front of non-Mahram (not a spouse or an unmarriageable relative) men, so that she may not become a cheap commodity that every body enjoys. In Surah (Qur'anic chapter) Al-'Ahzab, Allah (Exalted be He) says: ﴿ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴾ **In the same Surah, Allah (may He be Praised) states:** ﴿ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴾ **In Surah Al-Nur, Allah (Exalted be He) states:** ﴿ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. ﴾﴿ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers ﴾**... His saying:** ﴿ except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.) ﴾ **is interpreted by the noble Companion** `Abdullah Ibn Mas`ud **(may Allah be pleased with him) to refer to the apparent beauty that cannot be completely concealed.** Ibn `Abbas **(may Allah be pleased with him)**

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interpreted it to mean the palms and the face. However, the preponderant interpretation is that of Ibn Mas`ud **because the Ayah (Qur'anic verse) of Hijab, which is previously mentioned, supports the obligation to cover the palms and the face. The woman's palms and face are very attractive parts of her beauty, so covering them is so important. Sheikh of Islam** Ibn Taymiyyah **(may Allah be merciful with him) stated that women's palms and faces were permissible to remain uncovered during the early days of Islam. Later, the Ayah enjoining the wearing of Hijab was revealed. That is because exposing them to non-Mahram men constitutes one of the greatest means of temptation that can likely lead to exposing other parts of the body. Scholars unanimously agreed that it is prohibited for a Muslim woman to display her palms and face if Kuhl and dyes are applied to them. Today, women often apply makeup to their palms and faces, so it is prohibited to display them. However, displaying the head, neck, chest, hands, legs, and parts of the thighs is evil according to the Ijma` (consensus of scholars). No Muslim having the least insight can doubt this ruling, or the great temptation and corruption resulting from displaying such parts.**

We implore Allah to guide the Muslim leaders to eliminate this evil and help women observe Hijab again and avoid all means of temptation.

In this respect, Allah (may He be Praised) states: ﴿ And stay in your houses, and do not display yourselves like that of the times of ignorance ﴾ **He (may He be Praised) states:** ﴿ And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower. ﴾ **In the first Ayah, Allah (may He be Praised) orders women to remain in their homes because their going out often creates temptation. However, the Shar`i proofs indicate that women are permitted to go out when necessary on condition that they abide by Hijab and avoid what causes any doubt. It is, however, better for them to stay at home to remain safe from temptation. After that, Allah forbids them from displaying their beauty and adornments in the manner that women in the pre-Islamic era used to do. In the next Ayah, Allah permitted old women to lay down their clothes i.e.**

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Hijab, on condition that they should not show their adornments. Older women are commanded to abide by Hijab, if there is the possibility of displaying their adornment. They are allowed to discard it only in the absence of adornment, so they do not cause temptation or create desire in men. Therefore, the attractive young girls are with greater reason commanded to abide by Hijab. Allah (may He be Praised) mentions that it is better for attractive women to refrain from discarding their Hijab even if they will not display their adornment. All these Ayahs clearly urge women to wear Hijab and avoid all means of temptation. Allah is the One Whose

Help is sought!

A woman's working with her husband on the farm, factory, or house is permissible. She is also permitted to work with her Mahram (unmarriageable relative) men, if there are no non-Mahram men among them. The same ruling applies to her work with women. Thus, she is forbidden to work only with non-Maharm men.

This is because the woman's work with non-Mahram men causes widespread corruption and great temptation. She may also be in a position where she is alone with men who may see part of her beauty. The perfect Islamic Shari`ah came to bring about and fulfill the benefits, minimize and eliminate the harms, and block the means to forbidden acts. This principle is often reiterated in the Qur'an and Sunnah. Man will not achieve happiness, glory, or dignity in the worldly life and the Hereafter except by abiding by the teachings of the Islamic Shari`ah, avoiding its violations, and patiently calling to them. May Allah guide us all to what pleases Him! May Allah protect us all from the delusive temptations! He is Most Generous, Most Benevolent!

Q 7: What is the ruling on working in banks and depositing money in them without taking interest on the money?

A: There is no doubt that it is impermissible to work in banks that deal in Riba (usury), as it entails cooperation with them in sin and transgression. Allah (Glorified be He) states,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿

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It is authentically reported that the Prophet (peace be upon him)﴾ cursed the one who accepts Riba, the one who gives it, those who witness it, and the one who writes it. He (peace be upon him) said, "They are all equal." ﴿Related by Muslim in his Sahih (authentic) Book of Hadith.

As for depositing money in banks in return for a monthly or an annual interest, it is prohibited Riba according to Ijma` (consensus of scholars). As for depositing money without interest in a bank that deals in Riba, it is better to leave it, except in case of necessity, because this entails helping them in usurious transactions. Thus, an account owner may be helping in sin and transgression, even if they do not mean it. We should beware of what Allah prohibited and seek the straight ways to keep money. May Allah guide the Muslims to what brings them happiness, honor, and security! May Allah help them establish Islamic banks that do not deal in Riba! He is the One Capable of doing so. May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

The ruling on offering Salah behind an Imam who overglorifies the Prophets and pious people

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, and Companions.

The members of the Saudi Educational Committee in Yemen asked me in 1395 A.H. about the ruling on offering Salah (Prayer) behind Al-Zaydiyyah. In Ramadan 3, 1395 A.H., I answered them that I do not advocate offering Salah behind them, for they excessively seek help from, supplicate, and make vows to Ahl-ul-Bayt (members of the Prophet's extended Muslim family). This reply was based upon what came to my knowledge that Al-Zaydiyyah overglorify Ahl-ul-Bayt through means of Shirk (associating others with Allah in His Divinity or worship), such as supplicating to them and seeking their help. Then I came to know in Sha`ban, 1396 A.H. that my Fatwa (legal opinion issued by a qualified Muslim scholar) astonished many scholars in Yemen. Some of them called me, among which were graduates of the Islamic University in Al-Madinah whose knowledge and Deen I trust. They confirmed that the majority of the scholars of Al-Zaydiyyah do not excessively honor Ahl-ul-Bayt. Rather, this occurs among some laypeople of Al-Zaydiyyah who do not have enough knowledge and insight to grasp the truth of Tawhid (belief in the Oneness of Allah/ monotheism) and Shirk. They mentioned that they know that the scholars of Al-Zaydiyyah reject overpraising Ahl-ul-Bayt and Shirk. The fact that only some scholars or laypeople of Al-Zaydiyyah may commit such kind of Shirk is not a ground to accuse them all of committing Shirk. Accordingly, I had to reconsider my Fatwa, for I must acknowledge truth, since it is the sought-after goal of every Muslim; wherever he finds it, he must follow it. Therefore,

I retract my previous Fatwa for the indefinite generalization it contained. Our objective is to admit any error and call to the truth. I seek refuge in Allah from declaring a Muslim a Kafir (disbeliever/non-Muslim) or from preventing Salah behind a Muslim without a Shar`i (Islamically lawful) justification. Every person is to be punished for his sins and to be judged by his apparent words and deeds. Thus, it is not permissible to offer Salah behind any Imam (the one who leads congregational Prayer) known to hold extreme improper belief in

Ahl-ul-Bayt or others, whether he is of Al-Zaydiyyah or others, and whether in Yemen or elsewhere. It is permissible to offer Salah behind one who is not known for this, whether he is of Al-Zaydiyyah or other Muslim sects. The basic rule is that the Muslim is free from what necessarily prevents offering Salah behind him and is free from Shirk unless there is the clear and just evidence proves his committing of Shirk or his belief in its permissibility, as I now declare to our brothers in Yemen and elsewhere. As mentioned before, truth is the objective of every Muslim; wherever he finds it, he should follow it. It is well-known that Allah and His Messengers are infallible concerning what they convey from Allah (Glorified and Exalted be He). Any Mufti (Islamic scholar qualified to issue legal opinions) or seeker of knowledge is liable to err. However, he should return to the truth after realizing it. This is honorable and favorable for this is the way of the people of knowledge from the time of the Prophet (peace be upon him) till today. They are appreciated and praised for doing so. This is what we should all do in all circumstances. I ask Allah (Glorified and Exalted be He) to guide us to what pleases Him and to guide us and all our brothers in Yemen and elsewhere to correctly convey the truth in our words and deeds! He (Glorified and Exalted be He) is All-Hearing and Near. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

Offering Salah behind an Imam who beseeches others beside Allah for help

Is it permissible to offer Salah behind an Imam (those who lead congregational Prayer) who beseeches anyone other than Allah for help and supplicates using words such as, "O Jilany, Help us!"? If I do not find anyone else, is it permissible to offer Salah in my home?

Answer: It is not permissible to offer Salah behind any Mushriks (one who associates others with Allah in His Divinity or worship) including those who seek the help of others beside Allah. Seeking help from the dead, idols, Jinn, and the like is an act of Shirk (associating others with Allah in His Divinity or worship). However, asking for the help of living beings who can give it is permissible. Narrating the story of Musa (Moses peace be upon him), Allah (Glorified and Exalted be He) states: ﴾ The man of his (own) party asked him for help against his foe ﴿ **If you do not find an Imam to offer Salah behind , it is permissible for you to offer it home. If you find a group of Muslims who can offer Salah in the Masjid (mosque) before or after this Mushrik Imam offers it, you should offer Salah with them. If Muslims are able to fire this Imam and appoint another Muslim Imam, they should do so. This is a form of enjoining the right and forbidding the wrong to enforce Allah's Shari`ah (Law) in the land. If this is possible without creating any dispute. Allah (Exalted be He) states:** ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿ **The Prophet (peace be upon him) stated:** ﴾ "Whoever, among you, sees something abominable should rectify it with his hand. If he does not have sufficient strength, then he should change it with his tongue. If he does not have sufficient strength to do it, (even) then he should abhor it in his heart and that is the least of Faith." ﴿ **Related by Muslim in his Sahih.**

Seeking the means of getting nearer to Allah

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the dignified brother S. Sh. H. N., May Allah grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). I have received your letter and its content is clear. You ask about some youth who say that Allah may not be sought for help by the status of the Prophet (peace be upon him).** This is correct because there is no authentic proof that permits seeking Allah's help by the status of anyone, by the rank of someone, or by the soul of anyone. However, it is not an act of polytheism, rather an innovation and one of the means to polytheism according to the majority of scholars. The Prophet (peace be upon him) holds great rank and status in the sight of Allah and in the sight of the believers.

There is no sound Islam or Iman (Faith) for anyone except with the testimony of La ilaha illa Allah (there is no deity but Allah) and Muhammad is the Messenger of Allah. However, it is not permissible to draw near to Allah or employ Tawassul (supplicating Allah by the status of someone) except with a statement or action that Allah ordained, as the Prophet's stated:﴾ Whoever performs an action that is not in accordance with our Shari'ah, it is to be rejected. ﴿

Therfore, it is obligatory on Muslims to glorify the Prophet (peace be upon him) in the manner that Allah has ordained for him, such as following, loving him, glorifying his Sunnah,and calling to it, as well as warning against those who act against it and invoking peace and blessings frequently upon him.

Unfortunately, your letter contains some errors such as attributing to Allah the following: (Allah says: the left hand is an organ in the body such as the right hand) which are not the words of Allah.

And your saying: (and we have made over all those endowed with knowledge is the All-Knowing (Allah)), which is also not from the words of Allah. The Nass (Islamic text from the Qur'an or the Sunnah) is:﴾ but over all those endowed with knowledge is the All-Knowing (Allâh). ﴿So we advise you to be careful and not to speak about Allah without knowledge. May Allah guide your heart and actions!

The left hand is to be used in certain actions different from the right one. Allah legislated that the right hand must be used for shaking hands, eating, taking, giving, etc. As for the left hand, it is used for removing impurity such as after defecation, Ghusl (ceremonial bath), and Istinthar (blowing water out of one's nose during ablution), etc. There is no harm in seeking help with the left hand along with the right one to lift heavy objects, handling things, and lifting them while in Ihram (ceremonial state for Hajj and `Umrah), at bowing, rising from bowing, and when rising from the first Tashah-hud. It is also used in bowing and prostration as well known in Shari`ah. May Allah guide you, us, all youth as well as all Muslims to understand His Deen and hold firm to it. May Allah protect us from the misleading turmoil for He is the All-Hearer and Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)!

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Tawassul through a common statement

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to His Royal Highness, the Noble Prince Nawwaf ibn `Abdul-`Aziz, may Allah guide him to what pleases Him! Amen.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Brother `Ali ibn Husayn ibn `Uyayd informed me of your desire to know about the Tawassul (supplicating to Allah in the name of...) that is commonly uttered by many people, which is "O, Allah! I ask you by virtue of the glory of Your Throne."

A: This Du`a' (supplication) is groundless and is not attributed to the Prophet (peace be upon him) or any of his Sahabah (Companions) as far as we know. The great scholar** Al-Zayla`y **mentioned in his book "Nasb Al-Rayah [4/272]" that Al-Hafizh Al-Bayhaqi **(may Allah have mercy on him) related it in his book "Al-Da`awat Al-Kabir", on the authority of** Ibn Mas`ud **(may Allah be pleased with him), and that Al-Hafizh** Ibn Al-Jawzy **(may Allah be merciful with him) mentioned it in the fabricated stories falsely attributed to the Prophet (peace be upon him). Thus, it is deduced that it is impermissible to supplicate to Allah by this Du`a', as it is falsely attributed to the Prophet (peace be upon him), and is too general to know its exact meaning.** Al-Bayhaqi **mentioned in his book that some people added to it after the phrase "of Your Throne" the following phrase "the endless Mercy of Your Book, Your Greatest Name and Your Perfect Words." As far as we know, this addition is groundless in the Hadith narrated by** Ibn Mas`ud **(may Allah be pleased with him). However, there is some evidence in Shari`ah (Islamic law) on the permissibility of Tawassul through the Names and Attributes of Allah, including Allah's Greatest Name and Perfect Words, according to Allah's statement,**﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿**It is authentically reported from the Messenger of Allah (peace be upon him) that he stated,**﴾ Whoever reaches a place and recites, "I seek refuge in the Perfect Words of Allah from the evil of what He has created," nothing will harm them until they leave that place. ﴿**Related by Imam Muslim in his Sahih (authentic) Book of Hadith.It is also related by Muslim in his Sahih Book of Hadithon the authority of** `Aishah **(may Allah be pleased with her) that she heard the Prophet (peace be upon him) supplicating to Allah**

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while performing Sujud (Prostration) and reciting,﴾ O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your Chastisement. I am not capable of enumerating praise of You; You are as You have praised Yourself. ﴿**It is also related by Imam Ahmad with a Sahih Sanad (chain of narrators)on the authority of** `Abdul-Rahman ibn Khanbash Al-Tamimi **that the Prophet (peace be upon him) used to seek refuge with Allah saying,**﴾ I seek refuge with Allah's Perfect Words which neither the pious nor the corrupt can exceed, from the evil of what He has created, originated and multiplied; from the evil of what descends from the heaven and the evil of what ascends to it; from the evil of what is created in the earth and the evil of what comes out of it; from the trials of the night and day; and from the visitations of the night and day, except for one that brings glad tidings. O, Merciful! ﴿**There are many Hadiths about Tawassul using the Names and Attributes of Allah. It is authentically reportedin the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)from the Prophet (peace be upon him) that**﴾ three people set out on a journey. They were overtaken by rain and they had to seek shelter in a mountain cave where at its mouth there fell a rock and thus blocked them altogether. One of them said to the others: Recollect the good deeds that you performed for the sake of Allah and supplicate to Him that He might rescue you (from this trouble). One of them supplicated to Allah with his filial obedience, and the rock slipped a bit. The second one supplicated with his refusal to commit Zina (premarital sexual intercourse) while he was able to commit it, and the rock slipped a bit, but they still could not go out. The third one supplicated to Allah with his honesty and returning Amanah (trust) to its owners, which caused the rock to split totally and they got out of the cave. ﴿**This Hadith indicates the permissibility of Tawassul to Allah (Glorified be He) by virtue of righteous deeds. This also includes Tawassul through the Du`a' and Shafa`ah (intercession) of a living person. The Sahabah used to ask the Prophet (peace be upon him) to supplicate to Allah for them. When they underwent drought, they asked him (peace be upon him) to supplicate to Allah to send rain for them. He supplicated to Allah in the Friday Khutbah (sermon), raised his hands and said,**﴾ O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain. ﴿**It rained immediately. Another time, he took them to the desert, where he led them in a two-Rak`ah Prayer (Prayer consisting of two units), delivered a Khutbah, invoked Allah and persisted in Du`a' while raising his hands. So, Allah sent them rain.**

When the drought took place in the era of `Umar ibn Al-Khattab **(may Allah be pleased with him), he asked** Al-`Abbas ibn `Abdul-Muttalib, **the uncle of the Prophet (peace be upon him), to invoke Allah for the people. Al-`Abbas (may Allah be pleased with him) supplicated to Allah, and the Muslims said Amen to his Du`a', so Allah sent them rain.**

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These are the forms of Shar`i (Islamically lawful) Tawassul.

However, Tawassul through the honor, right or soul of someone is an impermissible form of Tawassul; it is a Bid`ah (innovation in Islam) according to the Jumhur (dominant majority of scholars).

May Allah guide you and us to useful knowledge and enable us to work accordingly! May Allah purify our hearts and deeds; grant victory to Islam; make His Word uppermost; and guide our rulers and all the Muslims rulers to what pleases Him and benefits the people in this world and in the Hereafter! He is the One Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Definition of Deen

All the beliefs that people hold and acts of worship that they perform is called Deen, even if they are false.

Q: On the evening of Friday on the 4th of Safar 1403 A.H., I watched the TV show "The Natural World" presented by Ibrahim Al-Rashid. The episode was about India. While giving a quick introduction to the episode, he said that India is indeed called the land of religions where you can find Buddhism, Hinduism, Sikhism, etc. Please explain the following:

Are the beliefs the presenter mentioned considered to be real faiths?

Are they revealed and sent down by Allah?

May Allah help you to correct any misconceptions!

A: All that people believe in and whereby perform acts of worship is called a Deen, even if it is false. Examples of these beliefs include Buddhism, Hinduism, Christianity, Judaism, paganism, and other false concepts. In Surah Al-kafirun, Allah (may He be Praised) states, ﴿ "To you be your religion, and to me my religion (Islâmic Monotheism)." ﴾ **Allah calls paganism a religion. However, the only true Deen is Islam as Allah (Glorified and Exalted be He) states,** ﴿ Truly, the religion with Allâh is Islâm. ﴾ **and** ﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾ **He (Exalted be He) also states,** ﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴾

Islam is to worship Allah alone associating no partners with Him, obey His commands, avoid

His prohibitions, abide by the limits He has set, and believe in what Allah and His Messenger informed us about regarding the past and the future. None of these false religions was revealed or accepted by Allah; rather, they all are innovated. Islam is the Deen of all the messengers, however, their laws differed. Allah (may He be Praised) states, ﴿ To each among you, We have prescribed a law and a clear way. ﴾

Slaughtering for other than Allah is Shirk

Q: My tribe still slaughters sheep at the shrines of Awliya' (pious people) to get closer to them. I forbade them to do this, but they became more obstinate. I told them it is Shirk (associating others in worship with Allah), but they said they worshipped Allah alone, and that there is no harm in visiting Awliya' and beseeching Allah through their names to cure them or save them from distress. I told them there is no mediation in Islam, but they asked me to leave them alone.

What should I do to rectify this situation?

How can I fight this Bid`ah (innovation in religion)? Many thanks to you.

A: It is known through evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet) that drawing near to other than Allah, whether Awliya', Jinn (creatures created from fire), idols or others, by slaughtering animals for their sake is considered Shirk and one of the acts of Jahiliyyah (pre-Islamic time of ignorance) committed by the Mushriks (those who associates others with Allah in His Divinity or worship). Allah (Glorified and Exalted be He) states, ﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿ **Sacrifice refers to slaughtering animals. Allah (Glorified be He) makes it clear that slaughtering animals for other than Allah is considered Shirk, exactly like offering Salah (Prayer) to other than Allah.**

Allah (Exalted be He) also states, ﴾ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴿﴾ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴿

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In this Surah (Qur'anic chapter), Allah (Glorified be He) asked His Prophet to offer Salah and sacrifice animals for His sake, unlike the Mushriks who offer Salah and sacrifice animals for other than Allah. He (Exalted be He) also states, ﴾ And your Lord has decreed that you worship none but Him. ﴿ **and,** ﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿ **There are many Ayahs (Qur'anic verses) that stress this meaning. Sacrificing animals is a form of `Ibadah (worship), so it must be dedicated to Allah Alone. It was mentioned inthe Sahih (authentic) Book of Muslim,on the authority of Amir Al-Mu'minin (Commander of the Believers)** `Ali ibn Abu Talib **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,** ﴾ Allah has cursed the one who slaughters a sacrificial animal to other than Allah. ﴿

However, if a person supplicates to Allah in the name of, or the virtue of one of the Awliya', or in the name or the virtue of the Prophet, this is not considered Shirk, but rather a Bid`ah and one of the means leading to Shirk according to the Jumhur (dominant majority of scholars). Du`a' (supplication) is a form of `Ibadah, so it is a Tawqifiy matter (bound by a religious text and not amenable to personal opinion). Nothing was ever reported from the Prophet (peace be upon him) that proves the permissibility of Tawassul (supplicating to Allah in the name of /by virtue of the status of one of the people). Thus, it is impermissible for Muslims to innovate a form of Tawassul that was not prescribed by Allah (Glorified and Exalted be He), according to Allah's statement, ﴾ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴿ **The Prophet (peace be upon him) stated,** ﴾ Whoever introduces something into this affair of ours that is not of it, it is to be rejected. ﴿ **(Agreed upon its authenticity by Imams Al-Bukhari and Muslim).There is another narration in Sahih Muslim that Al-Bukhari mentioned in his Sahih Book of Hadith as absolutely accurate. It states,** ﴾ Whoever performs an act which is not of our Shari'ah, it is to be rejected. ﴿ **His saying "that is to be rejected" means that it will not be accepted. Muslims must abide by what is prescribed by Allah and beware of the Bida` innovated by people. As for the permissible Tawassul, it is supplicating to Allah by virtue of Allah's Names, Attributes, Tawhid (monotheism), righteous deeds, Iman (Faith) in Allah and His Messenger, loving Allah and His Messenger, and such righteous deeds. May Allah grant us success!**

Warning against building Masjids on graves and supplicating the dead

This is a letter from `Abdul `Aziz Bin `Abdullah Ibn Baz to the honored Sheikhs and the highly revered persons of Al-Qarzat family; Sheikh `Abbud ibn Sa`id, Sheikh Salim Ibn Sa`id, Sheikh Salim Bahumayd and Sheikh `Abbud Ibn Muhammad Al-Dalakh. May Allah help them attain His pleasure and set right this life and the Hereafter for us all! Amen!

May Allah's Peace, Mercy, and Blessings be upon you! I was informed that Sa`id ibn Mubarak Al-Qurzy was put in jail by you due to his call to Islam and warning against worshipping Awliya' (pious people), seeking help from them, and making vows for their sake. Also, due to his call to destroy domes built on tombs lest they should result in false beliefs in the dead or extreme veneration of them. Indeed, this disturbed me just as every Muslim knows this matter simply because Allah (may He be Praised) revealed the Glorious Qur'an and sent the honorable Messenger, Muhammad ibn `Abdullah (peace be upon him) to call people to worship Allah Alone and warn against worshipping created beings such as Angles, Prophets, Awliya' and other things. Allah's Messenger declared this, warned against Shirk (ascribing others with Allah in Worship), and commanded people to devote their worship to Allah Alone. Allah (Exalted be He) stated,﴿ And your Lord has decreed that you worship none but Him. ﴾Allah (Exalted be He) also says:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾Allah (Exalted be He) also says:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾Allah (Exalted be He) also says:﴿ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴾﴿ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴾

Addressing His Prophet (peace be upon him), Allah (Glorified be He) stated﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾Sacrifice here means slaughtering and the meaning of Allah's statement,﴿ and I am the first of the Muslims. ﴾is that he is the first Muslim in this Muslim nation.

This is because of every Prophet embraced Islam before his people. The Prophet (May Allah's peace and Blessings be upon him) stated in the authentic Hadith,﴿ The right of Allah on His servants is that they worship Him and not associate anything with Him, and the servant's right on Allah is that He shall never torture one who does not associate others with Him. ﴾The Prophet (May Allah's peace and Blessings be upon him) also said,﴿ "Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell (Fire)." ﴾The Prophet (May Allah's peace and Blessings be upon him) also said,﴿ "Allah curses the one who slaughters (a sacrifice) to other than Allah." ﴾The Prophet (peace be upon him) also said,﴿ Allah curses the Jews and the Christians for they took the graves of their Prophets as places for worship. ﴾It is related inSahih (compilation of authentic Hadiths) of Muslimon the authority of Jabir (may Allah be pleased with him) who said,﴿ "Allah's Messenger (peace be upon him) forbade plastering graves, sitting on them, and building on them." ﴾Indeed, these Ayahs and Hadiths confirm the fact that it is necessary to devote all worship to Allah Alone and that He is The One Who is worthy of all acts of worship including Du`a (supplication), seeking the help, slaughtering, making vows, Salah (Prayer), Sawm (Fasting) and other acts of worship. Indeed, dedicating acts of devotion to other than Allah is Shirk and a kind of worship of other than Allah. The aforementioned Hadiths state that it is not permissible to establish Masjids (mosques) on graves, to build over them, or to plaster them. This is because these acts are means to excessive glorification of the dead and a form of worshipping them beside Allah as occurs with some ignorant people in many countries. Accordingly, you must offer help to the callers to Allah, support them, and protect them against whoever wants to oppress them. If you do so, you are in fact supporting the Deen of Allah and Jihad (fighting in the Cause of Allah). Allah (may He be Praised and Exalted) states,﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾and

﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾The Prophet (peace be upon him) stated,﴿ "Whosoever of you sees an evil action, let him change it with his hand. If he does not have strength enough for that, then with his tongue. But if he is not able to do so, then with his heart and that is the least of faith." ﴾Indeed, Shirk is the gravest evil, its means and causes follow, and then Bid`ah (innovated matter in deen) and wrongdoings. The true Muslim must condemn what Allah and His Messenger condemned, desist from what Allah and His Messenger forbade, and manage his affairs in the light of Allah and His Messenger's commands which is the true path to

happiness, salvation, and honor in this life and in the Hereafter.

I invoke Allah to make me and you supporters of right and callers to guidance and guide us. He is the All-Hearer and Ever Near. I hopefully urge you to intercede with the authorities to release Sa`id Ibn Mubarak if what I was informed concerning the causes of his imprisonment is correct. Please, make every effort to support our Muslim brothers who undertake the mission of Da`wah to the true Islam free from all blemishes and warn against Shirk, wrong beliefs, and Bida`ahs. Indeed, Islam forbids these matters and fights against them. If you find something that is difficult to understand in the statements of Sa`id or other than him, I hope that you will inform me of this so as to clarify any difficult issue substantiated with evidence from the Noble Qur'an and Hadiths of the trustworthy Messenger (may Allah's peace and blessings be upon him) to disclose the mistakes of Sa`id or anyone else. Our intention is to illustrate the truth with which Allah sent His Prophet Muhammad (peace be upon him), call to it, to identify falsehood, and warn against it in accordance with Allah's Statement,﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿and﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿May Allah

set right our hearts and fill it with fear and love for Him, His Messenger (peace be upon him) and His believing Servants; love free of Shirk and falsehood. May Allah guide me and you to His Right Path for He is Omnipotent over all things. May Allah's Peace be upon His servant and Messenger, our Imam and leader, Muhammad ibn `Abdullah, and on his household, and Companions! May Allah's Peace, Mercy and Blessings be upon you!

It is impermissible to seek help from the dead

Q: Some people say that it is permissible to seek the help from the dead. They support their view with the Hadith, ("If you are confused about some matters, seek the help of the inhabitants of graves.") **Is this Hadith Sahih (authentic) or not?**

A: This is one of the fabricated Hadiths that are falsely attributed to the Messenger of Allah (peace be upon him). Many scholars including Sheikh Al-Islam Ibn Taymiyyah **(may Allah be merciful with him) warned against this Hadith as stated in his book: "Majmu` Al-Fatawa", (vol. 1, p. 356): "The Scholars of Hadith unanimously agree that this Hadith is falsely attributed to the Prophet (peace be upon him). No one reported it from the Prophet and it is not found in any of the reliable books of Hadith." End of quote.**

This falsely attributed Hadith contradicts the Qur'an and the Sunnah that command us to devote acts of worship to Allah alone and prohibit Shirk (associating others with Allah in His Divinity or worship). Undoubtedly, invoking, seeking the help of, and resorting to the dead in times of calamites and catastrophes, or prosperity are acts of Shirk.

The early Mushriks (one who associates others with Allah in His Divinity or worship) used to worship Allah alone when suffering from immense distress, but in times of prosperity, they would associate partners with Him. Allah (Glorified and Exalted be He) states,(And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.)**There are many Ayahs (Qur'anic Verses) to the same effect. The Mushriks of these days commit shirk in prosperity and in adversity. They even, we seek refuge with Allah, commit worse shirk in times of adversity. This shows that their Kufr is worse and greater than that of early polytheists. Allah (Glorified and Exalted be He) states,**(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))**and**(So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).)

Allah (Glorified and Exalted be He) says,(So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.)(Surely the religion (i.e. the worship and the obedience) is for Allâh only.)**Allah (Exalted be He) also says:**(Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).)(If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).)**This Ayah includes all those worshipped besides Allah such as the prophets, righteous people, etc.**

In the following Ayah, Allah (Glorified be He) clarifies that supplicating others beside Him is Shirk and Kufr (disbelief). He (Exalted be He) states,(And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.)**The Ayahs indicating the obligation of dedicating acts of worship and directing our Du`a' (supplication) to Allah alone and the prohibition of worshipping the dead, idols, trees, stones, and the like are many and known to those who contemplate and seek the guidance of the Qur'an. Allah is the One Whose help is sought. There is neither might nor power except with Allah!**

The ruling on building on graves

Q: I noticed that some graves have a cement cast on them that is one meter high and half a meter wide. The name of the deceased, the date of death, and some sentences are written on it, such as "O Allah! Have mercy upon (the name of the dead person)." What is the ruling on this?

A: It is impermissible to build anything on graves. It is also impermissible to write on them, according to what is authentically reported from the Prophet (peace be upon him) about the prohibition of building and writing on graves.It is related by Muslim(may Allah have mercy on him) in the Hadith narrated by Jabir **(may Allah be pleased with him) that he said,** ❪ The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, and building over them. ❫**Related by Al-Tirmidhy and others with a Sahih (authentic) Isnad (chain of narration).He also added,**❪ and inscribing on them. ❫**This is a form of exceeding proper limits and should be forbidden.**

Writing on the graves might also lead to dangerous consequences, whether exceeding proper limits or other violations of Shari`ah (Islamic law). The soil of the grave should be gathered again and raised a span over the grave so that it is known to be a grave. This is the Sunnah (whatever is reported from the Prophet) followed by the Messenger of Allah (peace be upon him) and his Sahabah (Companions) in establishing graves. It is impermissible to build Masjids (mosques) upon them, cover them with cloth, or build domes on them, according to the statement of the Prophet (peace be upon him),❪ May Allah curse the Jews and the Christians; they turned the graves of their prophets into places of `Ibadah (worship). ❫**(Agreed upon its authenticity by Imams Al-Bukhari and Muslim).**

It is alsorelated by Muslim in his Sahih (authentic) Book of Hadithon the authority of Jundub ibn `Abdullah Al-Bajali **that he said, "I heard that Messenger of Allah (peace be upon him) right before his death stating,**❪ Allah has took me a friend as He has taken Ibrahim (peace be upon him) as a friend. If I were to take a friend from my Ummah (nation), it would have been Abu Bakr. Those before you used to turn the graves of their prophets and righteous people into places of `Ibadah. Do not turn the graves into Masjids; I forbid you to do this." ❫**There are many Hadiths that stress this meaning.**

May Allah guide the Muslims to follow the Sunnah of their Prophet (peace be upon him), stick to it, and beware of what contradicts it. He is the All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is impermissible to seek blessings from the dead

Q: Once, a man died in our town. When the news of his death was announced, the old women went to his house and stood around his shrouded body. When we asked them why they did so, they replied that they went to seek blessings from this man. What is the ruling on this act? Is it an act of Sunnah (supererogatory act of worship following the example of the Prophet)?

A: This act is impermissible and it is Munkar (that which is unacceptable and disapproved of by Islamic law and Muslims of sound intellect). It is impermissible to seek blessings from the dead or their graves, and invoke or ask them to meet one's needs, heal the sick, etc. Allah alone is worthy of being worshipped and asked for blessings. He (may He be Praised) is the Source of Blessings, thus He is described as "Blessed". In Surah Al-Furqan, Allah states, ﴿ Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the ʽAlamîn (mankind and jinn). ﴾ **Allah (Glorified be He) also says:** ﴿ Blessed be He in Whose Hand is the dominion ﴾ **It means that Allah (may He be Praised) has the maximum degree of sublimity and blessing. A servant, on the other hand, is blessed, if Allah guides, rectifies, and makes him a benefit to people. Allah (Glorified and Exalted be He) states about His Servant and Messenger `Isa, the son of Mariam, (peace be upon him),** ﴿ "He [ʽIsâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" ﴾﴿ And He has made me blessed wheresoever I be ﴾ **May Allah grant us success!**

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Ruling on supplicating Allah by the blessing of righteous people and the ruling on amulets and Mahw

Q: The Imam (the one who leads congregational Prayer) of the Masjid (mosque) says that it is permissible for a person to supplicate Allah by the blessing of a righteous person by saying, for example: O Lord! Forgive me by the blessing of so-and-so. Is this a kind of Shirk (associating others with Allah in His Divinity or worship)? Also, the same Imam makes amulets and Mahw as a treatment. Should we offer Salah (Prayer) behind him? Are his deeds and claims permissible? May Allah benefit us and you!

A: It is a Bid`ah (innovation in religion) to supplicate to Allah by virtue of the status of a person or by their blessing or right. For example, it is not permissible to say, "O Allah! I ask You by virtue of the status of Your Prophets or of Your Waliy (pious person) or Servant so-and-so, or by the right or blessing of so-and-so." In fact, this is a Bid`ah and a means leading to Shirk (associating others with Allah in His Divinity or worship) because it was neither reported from the Prophet (peace be upon him) nor from his Sahabah (Companions). Allah (Glorified and Exalted be He) says: ﴿ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴾**Allah has not said, "so call on Him by the blessing or the virtue of the status of so-and-so." It is authentically reported from Allah's Messenger (peace be upon him) that he said:**﴿ Whoever does any act for which there is no sanction from our behalf will have it rejected. ﴾**Tawassul (supplicating to Allah in the name of/by virtue of the status of so-and-so) should be made by the Names and Attributes of Allah and by declaring Tawhid (belief in the Oneness of Allah/ monotheism) as reported in the following Hadith Sahih (authentic Hadith):**﴿ O Allah, I ask You that I bear witness that there is no god but You, the One, the Self-Sufficient Master, Who has not begotten, and has not been begotten, and to Whom no one is equal. ﴾**Tawassul can also be carried out through righteous deeds, such as the incident of the people who were locked up in a cave because of a boulder which blocked the opening of the cave and made them unable to get out. One of them supplicated to Allah by virtue of his dutifulness to his parents, the second by his refraining from committing Zina (premarital sexual intercourse and/or adultery), and the third by fulfilling a trust. Consequently, Allah relieved them from their suffering. This indicates that Tawassul through righteous deeds is permissible and correct.**

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For example, it is permissible to say: O Allah, I ask You by virtue of my companionship of Your Prophet (peace be upon him), by following Your Shar` (Law), or by my refraining from committing what You have rendered as unlawful for me, and the like. As for the amulets that the Imam prepares, it is not permissible because the Messenger (peace be upon him) said:﴿ If one wears an amulet, Allah will not accomplish their affairs for them and if one ties a cowrie shell, Allah will not protect them. ﴾**The Prophet (peace be upon him) also said:**﴿ Whoever wears an amulet commits an act of Shirk. ﴾

It is not permissible to make amulets or wear them. Whoever makes amulets or wears them must be repudiated even if these amulets include Ayahs (Qur'anic verses).

`Abdullah ibn Mas`ud **and another group of Salaf (righteous predecessors) used to disapprove of amulets, whether they included Ayahs or not, because of the general meaning of the previously-quoted Hadith and because the Prophet (peace be upon him) said:**﴿ Verily, incantations, amulets, and love charms are forms of Shirk. ﴾**Incantations refer to the recitation of meaningless words or incantations which consist of Shirk. The permissible incantations, on the other hand, are the lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) because the Prophet (peace be upon him) said:**﴿ There is no harm in the incantation that does not contain Shirk. ﴾**Also, the Prophet (peace be upon him) made Ruqyah and Ruqyah was made for him.**

Love charms are a kind of sorcery; they are also known as Al-Sarf and Al-`Atf (spells aimed at creating hatred or love), and they are prohibited. Amulets are also prohibited and they are also known as Al-Jawami` and Al-Huruz (the preservers). The Messenger (peace be upon him) forbade amulets and allowed no exceptions regarding them; he even called them acts of Shirk and supplicated to Allah against anyone who wears amulets.

Also, claiming that it is permissible to wear amulets including Ayahs or lawful supplications and Shar`y (Islamically lawful) Adhkar (invocations and Remembrances said at certain times on a regular basis) is a baseless exception and a means that may lead to wearing other Shirk-entailing amulets. It is well-known that the Shari`ah obligates the application of the general rulings as long as there is no evidence on making them specific. Furthermore, the purified Shari`ah (Islamic law) obligates blocking the means leading to sins or Shirk. If amulets including Ayahs are worn,

hearts would be attached to them and would depend on them instead of Allah (Glorified and Exalted be He). The wisdom behind forbidding amulets is to make hearts attached to none but Allah. Moreover, wearing amulets including Ayahs is a means to wear other amulets as well. Accordingly, it is obligatory to prevent all Muslims, even children and sick people from wearing amulets, whether they include Ayahs or not. Rather, Shar`y supplications must be taught to them, such as seeking refuge with Allah's Perfect Words from the evil of what He created, reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), and reciting Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) when going to bed and after the Five Obligatory Daily Prayers. This Imam should, therefore, be repudiated and informed of the impermissibility of what he is doing. If he abides by your advice, this is all right, otherwise you must work on deposing him.

Mahw is to write Ayahs with saffron in a clean vessel or a folded sheet of paper which is then washed and the sick person drinks it. Many Salaf and Khalaf (later generations) did that and there is no harm in it provided that the one who does it is known for their knowledge, virtue, and sound belief.

The ruling on performing Tawaf and reciting the entire Qur'an over the dead

Q: Sometimes, I perform Tawaf (circumambulation around the Ka`bah) on behalf of any of my dead relatives, parents, or grandparents. What is the ruling on this? What is the ruling also on making Khatmah (completing the reading of the whole Qur'an) for them? May Allah reward you best!

A: It is best that you refrain from that, for there is no evidence to support it . However, it is permissible for you to give charity, supplicate Allah for them, and offer Hajj and `Umrah (lesser pilgrimage) on behalf of any of your relatives, if they were Muslims. As for offering Salah, Tawaf, or reciting the Qur'an on their behalf, it is better to abandon these deeds for there is no evidence to support them. Some scholars permit this by way of Qiyas (analogy) on charity and supplications. However, it is safer to forsake this.May Allah grant us success!

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It is impermissible to refer to the deceased as "the late forgiven or pardoned"

Praise be to Allah. May peace and blessings be upon His Servant and Messenger, our Prophet Muhammad, upon his family, and Companions. It has become common to publish obituaries and condolences offered to the relatives of the deceased in newspapers. These newspapers refer to the deceased as "the late forgiven" and the like, which indicates that he is of the people of the Jannah (Paradise). It is well-known to whomever is acquainted with the Islamic matters and `Aqidah (creed) that these things are only known to Allah. The `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) is that it is not permissible to judge that someone will enter the Jannah or the Hellfire, except for those who have been mentioned in the Ever-Glorious Qur'an such as Abu Lahab, or the ten Companions to whom the Messenger of Allah (peace be upon him) gave the glad tidings of Jannah. Likewise, it is not permissible to judge that someone is forgiven or pardoned. Instead, one should say "May Allah forgive him," or "May Allah have Mercy upon him," or the like.

May Allah (Glorified be He) guide us all to Al-Sirat-ul-Mustaqim (the Straight Path). May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

It is obligatory to respect Muslim Graves

Praise be to Allah alone. May peace and blessings be upon the Last Prophet, Prophet Muhammad, and upon his family and Companions.

I have received many letters condemning the acts of those who desecrate graves. Therefore, I took it upon myself to write a word in this respect to warn and advise people for the Sake of Allah. The Sahih (authentic) Hadiths narrated from the Prophet (peace be upon him) make it obligatory to respect Muslim graves and avoid disturbing them. Undoubtedly, driving cars and cattle over graves and throwing garbage on them are acts of disrespect that are unacceptable and disapproved of by Islamic law. It is also disobedience to Allah and His Messenger and injustice and aggression against the dead.

It is authentically reported that the Prophet (peace be upon him) forbade and warned against even sitting or lying on the graves. He (peace be upon him) stated:(Do not pray facing towards the graves and do not sit on them.)Related by Muslim in his Sahih.The Prophet (peace be upon him) also stated:(It is better for a person to sit on coals that burn his clothes and its heat may touch his skin than to sit on a grave.)Related by Muslim.It is narrated by `Amr ibn Hazm that he said:(The Messenger of Allah (peace be upon him) saw me leaning on a grave, so he said: "Do not harm the dweller of this grave" or "Do not harm him.")Related by Ahmad.

All Muslims should respect the graveyard and avoid disrespecting the dead by sitting on their graves, driving cars over them, or throwing garbage on them etc.

May Allah guide all Muslims to what benefits their living and their dead! May Allah help all Muslims to understand Islam and abide by the Shari`ah! Indeed, He is All-Hearing and Near. May Allah's Peace and Blessings be upon our Prophet Muhammad, and upon his family and Companions!

The ruling on writing on graves

Q: Is it permissible to place a metal plague or a "sign" inscribed with some Ayahs (Qur'anic verses), the name of the deceased person, and the date of his death on the grave?

A: It is not permissible to inscribe Qur'anic Ayahs or any thing else on graves. Likewise, it is not permissible to use an iron plaque, board, or otherwise. It is authentically reported on the authority of Jabir **(may Allah be pleased with him) that the Prophet (peace be upon him)**﴾ forbade plastering of graves, sitting on them, and building on them.” ﴿**Related by Imam Muslim in his Sahih. According to the narration reported by Al-Tirmidhi and Al-Nasa'i with (authentic) Sanad (chain of narrators), the following addition is found:**﴾ and [forbade] inscribing on them. ﴿

The reason of including the grave of the Prophet (peace be upon him) within his Masjid

Q: It is known that it is impermissible to bury the dead in Masjids (mosques), and it is also impermissible to offer Salah (Prayer) in a Masjid containing a grave. What is the reason behind including the grave of the Prophet (peace be upon him) and some of his Sahabah (Companions) in Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah) ?

A: It was authentically reported from the Messenger of Allah (peace be upon him) that he stated,❨"May Allah curse the Jews and the Christians; they have taken the graves of their prophets as Masjids (i.e. places of worship)."❩(Agreed upon its authenticity by Imams Al-Bukhari and Muslim).It was also authentically reported from 'Aishah (may Allah be pleased with her)❨ that Um Salamah and Um Habibah told the Messenger of Allah (peace be upon him) about a church they saw in Abyssinia and the pictures it contained. He (peace be upon him) said, "When a righteous person among these people dies, they build a Masjid (place of worship) on his grave, and then make such images in it. These will be the evilest of creatures in the Sight of Allah on the Day of Resurrection."❩(Agreed upon by Al-Bukhari and Muslim)

It was also related by Muslim in his Sahih (authentic) Book of Hadith,on the authority of Jundub ibn 'Abdullah Al-Bajali that he heard the Messenger of Allah (peace be upon him) saying,❨"Allah has taken me as a Khalil (close friend) as He took Ibrahim (Abraham) as a Khalil. Were I to have taken anyone from among my Ummah (nation) as a Khalil, I would have taken Abu Bakr as a Khalil.

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Beware! Those who preceded you used to take the graves of their Prophets and righteous people as Masjids (places of worship). Do not take graves as Masjids; I forbid you to do that."❩It was also related by Muslimon the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him)❨ forbade plastering the graves, sitting on them, or building over them. ❩These Sahih Hadiths and others indicate the prohibition of taking graves as places of worship and cursing those who do so. They also indicate the prohibition of building on graves, erecting domes over them and plastering them, as this is one of the means leading to Shirk (associating others with Allah in His Divinity or worship) and worshipping the inhabitants of the graves instead of Allah, which took place in the past and continues to this present day.

The Muslims everywhere should beware of what the Messenger of Allah (peace be upon him) prohibited, and not be misled by what many people did. Al-Haqq (the Truth) is the sought-after goal for every Mu'min (believer); whenever they find it, they should follow it. Al-Haqq is known through the Qur'an and the Sunnah (whatever is reported from the Prophet), not through the opinions and deeds of people. The Messenger of Allah (peace be upon him) and the Sahabah were not buried in the Masjid, but in the house of 'Aishah. However, when the Masjid was expanded in the era of Al-Walid ibn 'Abdul-Malik, he included the room in the Masjid. This was at the end of the first century. This is not considered burying in the Masjid; the Messenger of Allah (peace be upon him) and the two Sahabah were not carried to the terrain of the Masjid, but the room in which they were buried was included in the Masjid for the purpose of expansion. This is not supporting evidence for permitting anyone to build on the graves, turn them into Masjids or bury the dead in Masjids, according to the previously mentioned Sahih Hadiths that forbid this. What was done by Al-Walid is no excuse that justifies contradicting the Sunnah authentically reported from the Messenger of Allah. May Allah grant us success!

The ruling on reciting the Qur'an over the deceased at his home

Q: We bring copies of the Qur'an to the home of the deceased and ask some of his Muslim neighbors or acquaintances to read perhaps a Juz' (a 30th of the Qur'an). Afterwards, they invoke Allah for him, dedicate the reward of the recitation to him, and go on their way. No payment is given to these people. Does the reward of the Qur'an recitations and supplications made by these people reach the deceased? Some scholars are of the view that this act is Haram (prohibited) altogether, while some see it as Makruh (reprehensible), and others see it as permissible. Please, advise. Thank you!

A: This, and similar acts are baseless in the Shari'ah (Islamic law). There is no report from the Prophet (peace be upon him) or his Sahabah (Companions) indicating that he recited the Qur'an and dedicated its reward to the dead. The Prophet (peace be upon him) stated, ﴿"Anyone who does an action which is not in accordance with this matter of ours (our religion) will have it rejected."﴾ **(Reported by Muslim in his Sahih and also by Al-Bukhari in his Sahih under the category of Mu'allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet)It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of** 'Aishah **(may Allah be pleased with her) that the Prophet (peace be upon him) stated,** ﴿"Anyone who introduces anything into this matter of ours (our religion) that is not part of it will have it rejected."﴾ **It is reported by Muslim in his Sahihon the authority of** Jabir **(may Allah be pleased with him) that the Prophet (peace be upon him) used to state in his Khutbah (sermon) on Friday: "The best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of matters are those which are newly-invented (in religion), and every Bid'ah is a Dalalah (deviation from the right)."The narration by Al-Nasa'y adds, through a good Isnad (chain of narrators):** ﴿ ...and every Dalalah is in the Fire. ﴾

As to giving Sadaqah (voluntary charity) on behalf of the deceased and supplicating to Allah for them, they are beneficial for the deceased and reach them according to Ijma' (consensus of scholars).

Allah is the One sought for help. May Allah grant us success!

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The ruling on reciting the Qur'an for the dead

Q: Respected Shaykh, I hope you will explain the ruling on reciting the Qur'an for the dead. Is it permissible or not? How authentic are the Hadiths reported in this regard?

A: The act of reading the Qur'an for the dead has no legal foundation in the Shari'ah (Islamic law). It is permissible for a Muslim to read the Qur'an among living people in order for them to benefit and reflect on the Book of Allah. However, we do not know any basis in the Shari'ah that sanctions reading the Qur'an for the dead at their grave, before their burial, or anywhere to gift them the reward of reading.

Scholars have written many books on this issue; some scholars held it permissible and encouraged Muslims to read the Qur'an completely many times for the dead, making it analogous to giving Sadaqah (voluntary charity) on behalf of the dead. Other scholars said that these matters are Tawqifiy (bound by a religious text and not amenable to personal opinion), i.e. they are acts of worship that a Muslim is not permitted to offer except in the way approved by the Shari'ah. The Prophet (peace be upon him) stated: "Anyone who does an action which is not in accordance with this matter of ours (our religion) will have it rejected." **We do not know any evidence on this subject that indicates the permissibility of reading the Qur'an for the dead.**

Therefore, we must adhere to the basic ruling, i.e. it is an act of worship that is Tawqifiy (bound by a religious text and not amenable to personal opinion); therefore, it should not be performed on behalf of the dead. Unlike giving Sadaqah on their behalf, supplicating for them, performing Hajj or 'Umrah (lesser pilgrimage), or repaying their debts. These matters benefit the dead because Shar'y (Islamic legal) texts support this. It is authentically narrated that the Prophet (peace be upon him) stated: "When a person dies, their works (righteous acts) come to an end, apart from three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious son who supplicates for them." **Allah (may He be Praised) states:** And those who came after them **meaning after the Sahabah (Companions of the Prophet),** say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. **Allah (Exalted be He) praised this later generation due to their supplication for those who died before them. This proves the permissibility of supplicating to Allah for the sake of the dead Muslims and the fact that it is beneficial to them.**

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The same applies to giving Sadaqah; it will benefit the dead, based on the Hadith mentioned above.

A Muslim may give the poor and the needy the sum of money allocated for hiring someone to read the Qur'an for the dead. If this money is given in charity on behalf of the deceased, they will benefit from it and the giver will be safe from committing Bid'ah (innovation in Islam). It is reported in an authentic Hadith that a man said: "O Messenger of Allah! My mother died suddenly without having made any will. I think she would have definitely given Sadaqah if she had been able to speak. Would she have a reward if I give Sadaqah on her behalf?" He (peace be upon him) said, "Yes."

The Messenger (peace be upon him) clarified that giving Sadaqah (voluntary charity) or performing Hajj or 'Umrah on behalf of the dead person benefits them. So does settling their debts. However, reading the Qur'an to gift its reward to the dead or offering voluntary Salah (Prayer) or fasting on their behalf do not benefit them. The correct opinion is that this is not Mashru' (Islamically permissible).

The ruling on reciting Al-Fatihah and sacrificing animals for the deceased

Q: This question is from a Sudanese Muslim who lives in Kuwait. He asks about the ruling on reciting Surah Al-Fatihah, sacrificing animals for the deceased, and giving money to the bereaved family?

A: It is not permissible for anyone to seek to draw close to the deceased through sacrificing animals, money, making vows, beseeching them to heal the sick, or asking for their help or support as this is a form of major Shirk (associating others with Allah in His Divinity or worship). Shirk is the gravest sin and most serious crime. Allah (Glorified and Exalted be He) states, ﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿**and**﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ﴿**and**﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿

The Ayahs that convey the same meaning are many. One should dedicate all acts of 'Ibadah (worship) to Allah alone whether sacrificing animals, making vows, Du'a' (supplication), Salah (Prayer), Sawm (Fasting), or any other forms of 'Ibadah. Thus, drawing near to the deceased by means of vows or offering food is an act of 'Ibadah that should be dedicated to Allah alone, based on the previous Ayahs.﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿

There is no evidence for dedicating the reward of reciting Al- Fatihah or any other Surah of the Qur'an to the deceased. It is best to abandon this practice as it is not reported from the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet, may Allah be pleased with them). However, it is permissible to make Du'a' for the dead and pay Sadaqah (voluntary charity) to the needy on their behalf. By this, a person draws close to Allah (Glorified be He) and asks Him to dedicate the reward for this to his father, mother, or other persons whether alive or dead. The Prophet (peace be upon him) stated,﴾ "When a person dies, their works (righteous acts) come to an end, apart from three:

Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious son who supplicates for them (the deceased)." ﴿It is authentically reported that a man said to the Prophet (peace be upon him),﴾ "O Messenger of Allah! My mother died suddenly without having made any will. I think if she had been able to speak, she would have given in Sadaqah. Would she have a reward if I give Sadaqah on her behalf?" He (peace be upon him) said, "Yes." ﴿(Reported by Al-Bukhari and Muslim)

According to the Shar'y (Islamic legal) evidence, among the deeds that benefit the deceased are performing Hajj and 'Umrah and settling debts on their behalf. If the inquirer means doing good to the bereaved family and paying Sadaqah by giving them money and slaughtering animals to feed them, it is permissible if they are poor. It is better for the neighbors and the relatives to prepare food at their own homes and bring it to the bereaved family. It is authentically reported that﴾ "When the Prophet (peace be upon him) received the news of the death of his cousin Ja'far ibn Abu Talib (may Allah be pleased with him) in the Battle of Mu'tah, he told his family to make food for the family of Ja'far, saying, "Make food for the family of Ja'far, for there has come to them that which will preoccupy them." ﴿

On the other hand, it is not permitted for the bereaved family to make food for people for the sake of the deceased. This is one of the actions of the Jahiliyyah (pre-Islamic time of ignorance), whether it is done on the day of the death, or on the fourth or tenth day after the death, or after a year has passed. All of this is not permitted, because it is authentically reported that Jarir ibn 'Abdullah Al-Bajali, one of the Sahabah (Companions of the Prophet), said,﴾ "We used to consider gathering with the bereaved family and their preparing food (for those who come for condolence) after burying the dead as a kind of wailing." ﴿

However, if guests come to stay with the bereaved family during the consolation period, there is nothing wrong with making food for them for the sake of hospitality. There is also nothing wrong with the household of the deceased inviting whomever they like of their neighbors and relatives to eat with them from the food that has been gifted to them. May Allah grant us success!

Visiting graveyards and making Tawassul through shrines and taking money in return

A question from the Arab Republic of Egypt reads as follows: What is the ruling on visiting graveyards, and making Tawassul (seeking to draw close to Allah) through devotion to shrines, and taking sheep or money for making Tawassul when visiting Al-Sayyid Al-Badawi, Al-Husain, and Al-Sayyidah Zaynab? Please, advise.

A: Visiting graveyards is of two types:

(i) The first type is permissible and required in order to make Du‘a’ (supplication) for the dead, ask Allah to bestow mercy on them, and recall death and the Hereafter. The Prophet (peace be upon him) stated: ("Visit the graves, for they remind you of the Hereafter.") **The Prophet (peace be upon him) used to visit graveyards and so did his Sahabah (Companions, may Allah be pleased with them). This applies only to men, and not women. Women are not permitted to visit graveyards and they must be prevented from doing so.**

It is authentically reported that the Messenger of Allah (peace be upon him) cursed women who visit graveyards. Their visit may be a trial to them or to others, needless to mention, their impatience and quick display of sorrow. Therefore, it is not permissible for them to follow funeral processions to graveyards, because it is authentically reported from Um `Atiyyah **in the Sahih (Authentic Hadith Book) that she said:** ("We were forbidden to follow the funeral procession, but it was not strictly stressed on us.") **The Hadith indicates that women are prohibited from following the funeral processions to graveyards for fear of becoming a source of trial to themselves and to others and showing a loss of patience. The prohibitive mood basically implies a prohibition. Allah (Exalted be He) states:** (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)

Offering Funeral Prayer for the dead is permissible for men and women, because of the authentic Hadiths reported from the Messenger of Allah (peace be upon him) and from the Sahabah. As for the statement of Um `Atiyyah **(may Allah be pleased with her): "it was not strictly stressed on us", it does not indicate the permissibility of following funeral processions for women because the prohibition made by the Prophet (peace be upon him) is enough as a proof of forbiddance. Her saying: "it was not strictly stressed on us," is based on her own reasoning and what she thought to be true which cannot be used as a proof against the Hadith.**

(ii) The second type falls under Ibtida‘ (heresy), which is the act of visiting graveyards to call upon the dead, seek their help, slaughter sacrifices to them, or vow to them. This is an act disapproved of by Islamic law and constitutes major Shirk (associating others with Allah in His Divinity or worship) - we ask Allah for protection and safety. The same applies to visiting graveyards for making Du‘a’ (supplication) there, or offering Salah (Prayer) and reciting Qur’an there. This is also a Bid‘ah (innovation in religion). It is Islamically impermissible and is a means to Shirk. Based on this visiting graves is categorized into three types:

The first type is Mashru‘ (Islamically permissible), which is visiting to supplicate to Allah for the deceased, or to remind oneself of the Hereafter.

The second is to visit them for reciting the Qur’an, offering Salah, or slaughtering sacrifices there which is Bid‘ah and one of the means of Shirk.

The third is to visit them to slaughter sacrifices to the dead, draw oneself close to them, to supplicate the dead beside or instead of Allah, or seek help, support or victory from them which is a major form of Shirk. We ask Allah for protection and safety. We must avoid these innovated visits. There is no difference whether the deceased who is called upon is a prophet, a pious person, or otherwise. The same applies to what some ignorant people do at the grave of the Prophet (peace be upon him) such as supplicating and seeking help from him, or at the grave of Al-Husain, Al-Badawi, **Al-Shaykh** `Abdul-Qadir Al-Jilani **or others. May Allah grant us help and success!**

The ruling on accepting payment for reciting the Qur'an for the deceased

Q: A questioner from Yemen asks: People here recite the Qur'an for the dead and accept fees for this, do the dead receive any benefit from this? When one of them dies, they recite the Qur'an for three days and slaughter offerings and hold banquets. Are these practices permissible?

A: Reciting the Qur'an for the dead is an act of Bid'ah (innovation in religion) and accepting payment in return for it is impermissible. There is no evidence for this in the purified Shari'ah (Islamic law). All acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion); they are not to be offered except in accordance with the prescriptions of Allah, for the Prophet (peace be upon him): "Whoever innovates something in this matter of ours (Islam) that is not a part of it will have it rejected." **(Agreed upon by Imams Al-Bukhari and Muslim)The same applies to slaughtering sacrifices and holding banquets for the dead. This is an impermissible and rejected Bid'ah, whether it takes one day or more. There is no Shar'y (Islamic legal) foundation for this practice. Rather, it is an act of Jahiliyyah (pre-Islamic time of ignorance); it was authentically reported that the Messenger of Allah (peace be upon him) said:** "Four practices characteristic of Jahiliyyah that are found in my Ummah (nation based on one creed), which they will not abandon: taking pride in noble descent, impugning lineage, ascribing the falling of rain to the stars, and wailing." **And** "If the wailing woman does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of tar and a shirt of mange." **(Related by Muslim in his Sahih [Authentic Hadith Book])**

It is also narrated on the authority of Jarir ibn `Abdullah Al-Bajali **(may Allah be pleased with him) that he said:** "We used to consider gathering with the bereaved family and their preparing food (for those who come for condolence) after burying the dead as a kind of wailing." **(Related by Imam Ahmad with a Hasan (good) Isnad [chain of narrators])The Prophet (peace be upon him) also stated:** "Four practices characteristic of Jahiliyyah that are found in my Ummah, which they will not abandon..." **As previously mentioned in the Hadith. Thus, it was not of the practices of the Prophet (peace be upon him) or his Sahabah (Companions, may Allah be pleased with them) to recite the Qur'an for or over the deceased. Moreover, they did not slaughter animals, hold memorial gathering, serve food, or banquets. All these are acts of Bid'ah. Thus, it is necessary to beware of them and people must be warned against them.**

Scholars, in particular, must forbid people from doing what Allah has prohibited. They should punish the ignorant and impudent until they adhere to the right path prescribed by Allah for His Servants. Thus, all conditions of life and societies are reformed and Islamic law prevails over any practices of Jahiliyyah. May Allah grant us all guidance and success.

The ruling on hosting gatherings upon the death of a person and paying the cost from the deceased's estate

Q: Some people hold banquets upon the death of a relative and the cost of these gatherings is taken from the estate of the deceased. What is the ruling in this regard? If the deceased requested in a will to hold these banquets after their death, is it obligatory on the inheritors to carry out this will?

A: Requesting in a will to hold banquets after one's death is Bid'ah (innovated matter in religion) and one of the practices of Jahiliyyah (pre-Islamic time of ignorance), and so is holding them without the deceased's prior consent. It is an act disapproved of by Islamic law and is impermissible to do based on what is authentically reported on the authority of Jarir ibn 'Abdullah Al-Bajali **(may Allah be pleased with him) who said, "We used to consider gathering with the bereaved family and their preparing food (for those who come for condolence) after burying the dead as a kind of wailing." (Related by** Imam Ahmad **with a good Isnad [chain of narrators]) Moreover, this goes against the Islamic teachings prescribed by Allah that urge to help the bereaved family by preparing food for them, as they are preoccupied with their distress. It is authentically reported that when the Prophet (peace be upon him) received the news of the martyrdom of** Ja'far ibn Abu Talib **(may Allah be pleased with him) in the Battle of Mu'tah, he (peace be upon him) said to his wives,** ❨"Make food for the family of Ja'far, for there has come to them that which will preoccupy them."❩

The ruling on reciting the Qur'an for the living or the dead

Q: My mother cannot read. Wanting to be dutiful to her, I used to recite often the Glorious Qur'an gifting the reward of recitation for her; however, when I heard that this is not permissible, I gave it up and began giving Sadaqah (voluntary charity) on her behalf. She is presently alive, but does the reward of Sadaqah whether money or something else reach her whether she is alive or dead? Or is it only the Du'a' (supplication) that reaches her as reported in the Hadith: (“When a person dies, their works (righteous acts) come to an end, apart from three: ...or a pious son who supplicates for them (the deceased).”) **Does this Hadith indicate that a person who frequently makes Du'a' for his parents in Salah (Prayer) and outside it, while sitting and standing, is righteous and will hopefully be rewarded by Allah? Kindly, advise. May Allah reward you !**

A: The scholars differed as to whether the reward of reciting the Glorious Qur'an reaches the dead or not. There are two opinions of which the more likely to be correct is that it does not reach the dead, for there is no evidence to this effect. The Messenger of Allah (peace be upon him) did not do this for the dead Muslims such as his daughters who died during his lifetime, nor did the Sahabah (Companions of the Prophet) (may Allah be pleased with them). Therefore, it is preferable that the Mu'min (believer) refrain from reciting the Qur'an, either on behalf of the dead or the living, or offer Salah or Sawm (Fast) on their behalf, for there is no evidence to support any of these deeds. The acts of 'Ibadah (worship) are based upon Tawqif (a religious text and not personal opinion), except for what is authentically reported from Allah or His Messenger (peace be upon him) to be Shar'y (Islamically permissible).

As for Sadaqah and Du'a', they benefit the living and the dead by the Ijma' (consensus) of Muslims. The Hadith stated specifically tackle the dead, for this was the controversial matter: whether or not it will benefit the dead. Hence, the Hadith of the Messenger of Allah (peace be upon him) came to clarify this: (“When a person dies, their works (righteous acts) come to an end, apart from three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious son who supplicates for them (the deceased).”) **As it is well known that one's deeds come to an end by death, the Messenger of Allah (peace be upon him) mentioned the deeds that do not end by death.**

Undoubtedly, the living person benefits from the Sadaqah and Du'a'. Thus, making Du'a' for living parents benefits them, and Sadaqah benefits them as well while they are alive.

Similarly, performing Hajj on their behalf benefits them if they are unable due to old age or an incurable disease. It is authentically reported that: (A woman came to the Prophet (peace be upon him) and said, “O Messenger of Allah! The obligation of Hajj enjoined by Allah upon His servants has become due on my father when he is an old man and cannot sit firm on the back of the mount. Can I perform Hajj on his behalf?” He (peace be upon him) said, “Yes, perform Hajj on his behalf.”)

(Another man came and said to him, “O Messenger of Allah! My father is a very old man who does not have strength to perform Hajj or 'Umrah (lesser pilgrimage) or to undertake the journey?” He (peace be upon him) said, “You may perform Hajj and 'Umrah on behalf of your father.”) **This indicates that it is permissible to perform Hajj on behalf of the dead or living people who are unable because of old age. Thus, giving Sadaqah, making Du'a', Hajj or 'Umrah on behalf of the dead or the unable living people benefit them according to all scholars.**

Likewise, making up for the missed Sawm on behalf of the dead, if the Sawm is Wajib (obligatory), whether for a vow or Kaffarah (expiation) or Ramadan, for the generality of the rule stated by the Prophet (peace be upon him): (“Anyone who dies owing Sawm their heir should observe Sawm on their behalf.”) **(Agreed upon by Imams Al-Bukhari and Muslim)There are so many Hadiths to the same effect. However, anyone who delays Sawm in Ramadan due to a Shar'y (Islamic legal) excuse, such as illness or travel, and then dies before making up for them, there is no need to make up on their behalf for the missed Swam or to feed poor people, since they are excused.**

As for you, dear questioner, you are doing good In sha'a-Allah (if Allah wills) by being dutiful to your parents and giving Sadaqah and making Du'a' for them. This is especially true if the son is righteous, for his Du'a' is more likely to be accepted than an unrighteous one. Therefore, the Prophet (peace be upon him) stated: "or a pious son who supplicates for them (the deceased parent)," since the pious child is more apt to have his Du'a' answered than one who is wicked. Nevertheless, Du'a' is required from both, but the Du'a' of the righteous is more likely to be accepted.

Fulfilling vows

Q: I am a 26-years-old man experiencing problems that every married person may have. I am responsible for my three children, but fate prevented me from seeing them and my aging mother for one year and six months. I made a vow that once I return to my family and children - who were under the care of charitable people during my absence - I will fast for six days, slaughter two animals for the sake of Allah (Exalted be He), visit Makkah and Madinah with my father and make Tawaf (circumambulation around the Ka'bah) with my mother carried on my shoulders. After overcoming my troubles, I slaughtered only one animal due to my financial inability, and could not travel with my family and parents to Makkah or Madinah. I also have not been able to fast and I fear that I have fallen into sin because of breaking these vows. What is the solution? Please, advise.

A: All thanks and praise be to Allah who helped you return to your parents and children, and we ask Him (Glorified and Exalted be He) to set aright all your affairs and help you to do what earns His love and good pleasure. It is obligatory on you to fulfill your vow as much as lies in your power, because Allah praised the believers who fulfill their vows, saying:﴿ They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. ﴾

The Prophet (peace be upon him) stated:﴿ "Anyone who vows to obey Allah, should obey Him and anyone who vows to disobey Allah, should not disobey Him." ﴾**(Related by Imam Al-Bukhari in his Sahih [Authentic Hadith Book] on the authority of** 'Aishah **[may Allah be pleased with her])Therefore, you must slaughter the second animal whenever you can afford to. Allah (may He be Praised) states:**﴿ Allâh burdens not a person beyond his scope. ﴾

He (Glorified and Exalted be He) also says:﴿ So keep your duty to Allâh and fear Him as much as you can ﴾

Thus, once you have enough money to buy the second animal, you must slaughter it, and distribute it among the poor unless you intended to eat its meat with your family. This should be carried according to your intention, because the Prophet (peace be upon him) stated:﴿ "Actions depend upon intentions, and every person shall have but that which they have intended." ﴾**(Agreed upon by Al-Bukhari and Muslim)If you made a vow to slaughter the animals without intention to eat it with your family, you should distribute it among the poor. It is obligatory on you to fast for six days since fasting is an act of obedience to Allah. You must fast these days when you are able to even if separately, unless you intended to fast them consecutively, for this depends upon your intention, because the Prophet (peace be upon him) stated:**﴿ "Actions depend upon intentions..." ﴾**Therefore, if you intended to fast these days consecutively, you must do so.**

You must also take your parents to perform Hajj in Makkah and Madinah **as you vowed. If you intended to make 'Umrah (lesser pilgrimage), it should be 'Umrah; if you intended to make Hajj, it should be Hajj once you are able to - both depending on your intention,**﴿ Allâh burdens not a person beyond his scope. ﴾**Allah (may He be Praised) states:**﴿ So keep your duty to Allâh and fear Him as much as you can ﴾**You should take them to** Madinah **as well, as traveling to** Madinah **for the purpose of offering Salah (Prayer) in** the Prophet's Mosque **is Sunnah (supererogatory act of worship following the example of the Prophet) and brings the person closer to Allah. While there in** Madinah, **you should extend Salam (Islamic greeting of peace) to the Messenger (peace be upon him) and his two Companions. This is the course of action advised for you, because visiting the grave of the Prophet (peace be upon him) and the graves of his two Companions (Abu Bakr and Umar) is permissible for those present in** Madinah.

The same ruling applies to men who come to Madinah. The prohibited course of action is to undertake a journey especially for the purpose of visiting the grave of the Prophet (peace be upon him); however, undertaking a journey to the Masjid (Mosque) and including within it paying a visit to the grave of the Prophet (peace be upon him) is permissible. In the Masjid, Muslim men should extend Salam to the Prophet (peace be upon him) and his two Companions (may Allah be pleased with them). As to women, they are not permitted to visit graves, but you and your male traveling companions are. Women should not visit the graves, but should perform Salah in the Prophet's Mosque **and invoke Allah's blessings upon the Prophet (peace be upon him) in the Masjid, at home and on the road (may Allah grant him peace and blessings).**

It is permissible for you and only the male relatives with you to visit Al-Baqi' **and the graves of the martyrs. It is permissible for you and all your traveling companions, men and women, to visit Masjid** Quba' (a town near Madinah where the Prophet established the first mosque) **and perform Salah there. That is because it is a meritorious Masjid that it is recommended for the Muslim, who is present in** Madinah **or traveled to it, to visit and perform Salah in.**

There is nothing wrong with your helping your parents make Tawaf and Sa'y (going between Safa and Marwah during Hajj and 'Umrah) by carrying them on your shoulders, particularly if they cannot walk and you are able to do this. However, if they can walk, they should themselves make Tawaf and Sa'y, and they may perform Sa'y riding like other pilgrims. Muslims are afforded choice in this matter, all thanks to Allah. It is not obligatory on you to carry your parents due to the hardship involved; in addition to that there is no evidence on its permissibility. If you failed to carry them, you must offer Kaffarah (expiation) for your unfulfilled vow which is the same as that offered for breaking an oath, which is feeding ten needy people each with one half Sa' (1 Sa' = 2.172 kg) of dates, wheat or rice, or clothing them each with a garment suitable to be worn during Salah, such as a long shirt or an Izar (garment worn below the waist) and Rida' (garment worn around the upper part of the body). It is not obligatory on you to carry them; they should themselves make Tawaf and Sa'y if they are able to, as stated above. If they are unable, they are to be carried during Tawaf and Sa'y.

We ask Allah to help you fulfill your vow and accept good deeds from us, you, and all Muslims. We advise you not to make vows in the future, because the Messenger of Allah (peace be upon him) stated: ❨"Do not make vows for they can avert nothing of the Decree of Allah; they only make the miserly give away something."❩ **Thus, never make any more vows. When a blessing comes to you, thank Allah for it, obey and praise Him with no need to make vows. We would like to draw your attention to your saying in the question, "fate prevented me," it is better to say in such a situation, "Allah decreed that such-and-such..."; fate has no power of disposition, Allah alone disposes of all things. Thus, it is preferable to say that Allah decreed or willed that such-and-such occurs to me - attributing the event to Allah (may He be Praised). And Allah is the Grantor of success.**

Important remarks

From `Abdul-`Aziz ibn `Abdullah ibn Baz to brother, Dr. Muhammad Sa`id Ramadan Al-Buty (may Allah grant him success), As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) I have thought deeply about what you mentioned in your two papers, dated 20/4/1406 AH and 7/6/1406 AH. I am very pleased at your enthusiasm for seeking Al-Haqq (the Truth), which is the objective of the believer. There is no doubt that Al-Haqq is not associated with a specific Madh-hab (School of Jurisprudence), and it is not through people that it is recognized; rather, people are recognized through it.

However, following are the observations regarding obscure points that need to be reconsidered and clarified:

First observation:

You mentioned on page 144 of the book that "there is no objection to seeking blessings and good from them", and you meant by 'them': Ahmad Al-Badawy, Ahmad Al-Rifa`y, `Abdul-Qadir Al-Jilany, and other like them. It was maybe obscured to you, but this is a form of major Shirk (associating others with Allah in His Divinity or worship). You mentioned what was done by Um Sulaym, Um Salamah and Abu Ayub Al-Ansary, who used to seek blessings from the body of the Prophet (peace be upon him). There is no doubt that this Tabarruk (seeking blessings) was exclusive to the Prophet (peace be upon him) and no analogy should be made with this for others, for two reasons:

First: Allah (may He be Praised) placed blessings in the body and hair of the Prophet (peace be upon him) which is not characteristic of anyone else.

Second: The Sahabah (Companions of the Prophet - may Allah be pleased with them) did not do this with anyone other than him, such as Abu Bakr, `Umar, `Uthman, `Aly, and the other major Sahabah. If anyone else had been compared to the Prophet (peace be upon him) in this, the Sahabah would have done this with the eminent ones among them who have been confirmed to be among the Awliya' (pious people) of Allah, by the Prophet (peace be upon him) attesting that they shall enter Jannah (Paradise). This suffices as evidence of their position and honesty. The Ummah (nation based on one creed) has also agreed

that the best of this Ummah, after the Prophet (peace be upon him), was Abu Bakr (may Allah be pleased with him). The `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) dictates that it should not be attested that anyone will enter Jannah or the Fire, except those whom the Prophet (peace be upon him) informed us of. This is because no one knows the reality of other people's situation or the result of their actions, and since they do not know what Allah will do with them, how can blessings and good be sought from them? More importantly, the Sahabah never did this with respect to the Prophet (peace be upon him) after his death, although he is the best of the Children of Adam (peace be upon him) and brought all good from Allah (may He be Praised). For more benefit, I would like to mention some opinions of the scholars in this regard.

Shaykh `Abdul-Rahman ibn Hasan (may Allah be merciful to him) stated in: "Fath Al-Majid", "As for the claims of some later scholars, that Tabarruk is permissible with the relics of the righteous, this act is forbidden for many reasons, one of which is that prominent predecessors from among the Sahabah and their followers did not do so with anyone other than the Prophet (peace be upon him), whether during his lifetime or after his death. Had it been good, they would have preceded us in doing it. The best of the Sahabah were Abu Bakr, `Umar, `Uthman, and `Aly (may Allah be pleased with them), and the Messenger of Allah (peace be upon him) attested to their entering Jannah. Although this was known, neither the Sahabah nor the Tabi`un (Followers, the generation after the Companions of the Prophet) did this with any of these superiorly righteous people. Nor did the Tabi`un do it with their religious scholars; and they were the best models. It is not permissible for anyone from the Ummah to be compared to the Messenger of Allah (peace be upon him), as he had many characteristics that were exclusively his during his lifetime and it is not correct to associate anyone else with him in these matters.

One of the reasons for this is also to block the means leading to Shirk, as is not hidden." End quote.

There is no doubt of the great danger of Shirk, for souls are weak and Satan is ever keen to confuse them and draw them into Shirk, as Allah (may He be Praised) mentions in many Ayahs (Qur'anic verses). The Prophet Ibrahim (peace be upon him) supplicated to his Lord to safeguard him and his sons from worshiping idols, as he was aware of their great danger, their subtle guile and the weakness of souls, or their heedlessness, and that they render all deeds fruitless. Allah freed him from this, attested to his sincerity, took him as a Khalil (Friend), and chose his religion for this Ummah,

which is sincere and pure dedication of `Ibadah (worship) to Allah Alone, and disavowal of all types of Shirk.

Shirk initially originated among the people of Nuh (Noah, peace be upon him), in consequence of Tabarruk from the righteous. It is recorded in: "Sahih Al-Bukhari" (may Allah be merciful with him) on the authority of Ibn `Abbas (may Allah be pleased with them both) concerning Allah's Saying: ﴾And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ' ﴿ that Ibn `Abbas said, "These idols were all named after righteous men from the people of Nuh. Then when these men died, Satan inspired his (Nuh's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So, they did this (as Satan suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped."

It is related by Al-Tirmidhy (may Allah be merciful to him) and others, with an authentic Sanad (chain of narrators) on the authority of Abu Waqid Al-Laythy, who said, ﴾They (the Companions) went out from Makkah with the Messenger of Allah (peace be upon him) for (the battle of) Hunayn. Some of the Kafirs (disbelievers) had a lote tree whose vicinity they used to stay at, and upon it they used to hang their weapons. That tree was called 'Dhat Al-Anwat'. So when we passed by a huge, green lote tree, we said, "O Messenger of Allah! Assign for us Dhat Al-Anwat (as they have)." The Messenger of Allah (peace be upon him) said, "By the One in Whose Hand is my soul, you said just as the people of Musa (Moses) had said (to him): ﴾Make for us an ilâh (a god) as they have âlihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)." ﴿These are the traditions! Verily, you will follow the traditions of those before you, tradition after tradition." ﴿

Ibn Al-Qayyim (may Allah be merciful to him), in his comment on this Hadith in his book: "Ighathat Al-Lahfan", said, "If using the tree to hang weapons on and staying around it is making it a god alongside Allah (Exalted be He), although they did not worship it or ask it for anything, then what is to be thought of staying by a grave, supplicating by it, to it, and next to it? There can be no comparison between the Fitnah (temptation away from the true path) caused by the tree to that caused by the grave, if only the people who commit Shirk and Bid'ah (innovation in religion) knew." This is the basic principle behind prohibiting Tabarruk from created beings, except for what is excluded by the Law-Giver (Allah), among which were the Prophet's hair, sweat, and anything else that touched his body.

Allah (may He be Praised and Exalted) places under the heading of "Mushriks" those who obey the followers of falsehood in their disputing about the lawfulness of the meat on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), saying: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]. ﴿They neither worship them nor supplicate to them along with Allah, but they follow them in permitting what Allah has declared to be Haram (prohibited), and by this they become Mushriks. So how much worse are those who seek blessings from and supplicate to the dead instead of or along with Allah (Exalted be He)?

The meaning intended by this is that Shirk is the most dangerous of all sins and the most severely punished, which is why the Sharî'ah blocks all the means leading to it from any direction. For example, the Prophet (peace be upon him) forbade the performance of Salah (Prayer) in graveyards, making journeys to visit them, plastering them, frequenting them repeatedly at specific times, and putting lights on them, etc.

The second observation:

Regarding what is related to knowledge of the Ghayb (the Unseen), there is no doubt that those who criticized what you wrote about the Ghayb - as we know their uprightness, all praise be to Allah - did not intend to harm anyone or harbor suspicions. It was due to the apparent meaning of your statement: "We see how the Qur'an has deprived people of reaching the keys to the Ghayb, but it does not deprive them of knowing the Ghayb itself..." You did not clarify after this, in order to free yourself from what the critics attributed to you, that knowledge of Ghayb belongs only to Allah Alone and that people can deduce some of the Ghayb by the means that are allowed by Allah. Examples of these means include excavating the treasures of the earth and what is in the sea, calculating the eclipses, etc. It is not hidden that just as Allah (may He be Praised) has kept the keys of the Ghayb with Him Alone, He denied knowledge of the Ghayb to anyone else. Allah (may He be Praised) says in Surah Al-Naml: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ﴿And He (Glorified and Exalted be He) says, in Surah Hud: ﴾And to Allâh belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صلى الله عليه و سلم) and put your trust in Him. ﴿

These two Ayahs and others conveying the same meaning in the Qur'an and Sunnah, clarify that knowledge of the Ghayb belongs to Allah Alone. Some of it may be known - such as events in the present, past, and future that are not known by people today - through the Nas (Islamic text from the Qur'an or the Sunnah) of Allah's Book, the authentic Hadith, or deduction through the means taught and guided by Allah. I hope that you will examine what you mentioned, so you will see the error in your sentence and the implications that the critics referred to. Hope in the future, you will be able to clarify matters to dispel doubts and make Al-Haqq clear. My purpose is to advise and cooperate in the good and to warn against anything that contradicts the Qur'an and Sunnah. Learning the Truth is the sought-after goal of believers; wherever they find it, they follow it.

Regarding what you mentioned about the obliteration of the self, when humans claim to be united with the Essence of Allah, and what you quoted from Shaykh Al-Islam Ibn Taymiyyah on this matter, condemning this condition, but without declaring it as blatant Kufr, I understood what you wrote. However, what the critics said about it, that it is blatant Kufr, is sound and valid, if the person in this state is of a sound mind and says similar words to those quoted from Abu Yazid Al-Bastamy, who said, "There is nothing in this Jubbah (a long garment) except Allah (meaning unity with Allah)," and those who say, "I am the Truth" or "Glorified be me". But if the person who said such words is ruled to have lost their mind, as was indicated by Abu Al-`Abbas, who, as you reported, said that they would have a sound excuse, because the Pen is stopped from recording the deeds of those who have lost their minds.

The scholar Ibn Al-Qayyim (may Allah be merciful to him) mentioned this meaning in: "Madarij Al-Salikin", vol. 1, pp. 155-158. I ask Allah to grant us and you understanding of His Din (Religion) and deep insight into His Truth, and protect us and you from the misleading Fitnah and the incitements of Satan, as He is the best One asked for help.

In regard to what you wrote about celebrating Mawlids (the Prophet and pious people's birth days), there is no doubt that this is Bid`ah, if it is practiced as an act of `Ibadah (worship). etc., and I say that it is certain that the people who celebrate Mawlids think that they are performing an act of `Ibadah that will bring them nearer to Allah. So they are without doubt committing Bid`ah, because the Prophet (peace be upon him) never did such a thing, nor did he permit or endorse it.

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His Sahabah (may Allah be pleased with them) did not do this either, and they were the best generation and the most perfect in love of all people to the Prophet (peace be upon him) and the most knowledgeable of the purified Shari`ah, neither did those after them from the righteous early generations of Islam. This is so if the celebrations are free of other acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), which is not possible seeing the ignorance and exaggeration that overpower most of the souls. They often involve major Shirk and sins, which is not hidden from people like yourself.

Even if we suppose that the people who hold these Mawlid celebrations do not do so intending to draw closer to Allah, it is still considered to be imitating the Jews and Christians, who celebrate the birthdays of their prophets and great figures. The imitation of them is prohibited by the authority of the Nas and Ijma` (consensus of scholars), as clarified by Abu Al-`Abbas Ibn Taymiyyah, in: "Iqtadha Al-Sirat Al-Mustaqeem Mukhalafah Ashab Al-Jahim", acting upon the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), including the onerelated by Imam Ahmad through a good Sanad (chain of narrators),on the authority of Ibn `Umar (may Allah be pleased with them), and classed as Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration):﴾"Anyone who imitates a people is one of them."﴿I hope that you will reflect on this matter deeply, for the sake of Al-Haqq, and to acquit yourself and avoid falling into what Allah has declared to be Haram (prohibited). Allah is the One Whose help is sought!

As for studying the Prophet's sirah (biography) in schools, institutes, university faculties, and through Khutbah (sermons), there is no harm in this, in fact this brings Muslims closer to Allah and helps to spread knowledge. Likewise, advising and reminding people of the Prophet's Sirah and Sunnah from time to time; all this is known to be necessary for the Din, it is required and prescribed. May Allah grant me, you, and all Muslims more beneficial knowledge and good deeds with true understanding about Allah and His Messenger, as He is the best One whose help is sought.

Conclusion: I read the chapter you mentioned in your paper and reflected upon it, and found it very useful and beneficial. May Allah multiply your reward and increase our knowledge and guidance. However, I have some remarks on it, in addition to the previous ones. They are as follows:

1. On page 218, you say: "The Muslim Ummah agrees by Ijma` that the frequent sending of peace and blessings upon our master Muhammad is the best way to polish the heart and the best way to purify the soul..." This statement is controversial and it would be better if you had said: Frequently sending peace and blessings upon our master

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Muhammad (peace be upon him) is one of the best ways to polish the heart and one of the best ways to purify the soul...," but stating it to be the best I cannot see to be right. In my opinion the correct view is that the best way to polish the heart is Dhikr (Remembrance of Allah) and reciting the Glorious Book (the Qur'an), and if you add to this frequently sending peace and blessings on the Prophet (peace be upon him), this will be goodness upon goodness. This is proved by Allah's Saying:﴾ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest. ﴿And the saying of the Prophet (peace be upon him):﴾"Iman (Faith) has seventy-odd branches, the best of which is saying: La ilaha illa Allah (there is no deity but Allah)."﴿(Relatedby the Two Shaykhs [Al-Bukhari and Muslim]; the wording is that of Muslim) Also, the Hadith reported by `Abdullah ibn `Amr: ﴾"The best thing that I or the prophets before me said is: `La ilaha illa Allah'." ﴿There are many Ayahs and Hadith to this effect, but my intention is only to indicate them and remind.

2. In the footnotes of page 219, you said that Ibn Hajar Al-Haythamy in his book: "Al-Durr Al-Mandhud" quoted that some people of knowledge say, "If a Muslim lost the perfect guide..." This statement in not good, in fact it is not true, as frequent sending of peace and blessings upon the Prophet (peace be upon him) does not

suffice instead of seeking knowledge, in fact, neither does frequent Dhikr of Allah suffice instead of seeking knowledge. It is obligatory for those who have lost the guide not to surrender to laziness or abandon the seeking of knowledge, in fact it is obligatory to seek knowledge wherever it can be found, along with frequently performing Dhikr and sending peace and blessings upon the Prophet (peace be upon him), as Allah (may He be Praised) will help them attain, through much Dhikr and invocation of blessings, the required knowledge. We pointed out earlier that there is no such thing as perfect guide, except the Messengers (peace be upon them all), in fact every scholar and Da‛y (caller to Islam) has some deficiency, and Allah is the One whose help is sought. It is, therefore, preferable to remove this footnote.

3. On page 220, you commented: "I said to one of those people, after performing Tarawih (special supererogatory night Prayer in Ramadan) one night, let us supplicate to Allah at the end of our Salah..." meaning that you wanted to perform a congregational Du‛a’ (supplication) and the person you referred to refused to do this.

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It appears to me that the person you mentioned was correct in this matter, because there is nothing reported, as far as I know, from the Prophet (peace be upon him) or his Sahabah (may Allah be pleased with them) affirming that they performed Du‛a’ after the Five Obligatory Prayers or Tarawih in congregation. What is in accordance with the Sunnah is that worshippers make Du‛a’ between themselves and their Lord after Salah or after finishing the Tashahhud (a recitation in the sitting position in last unit of Prayer), before the Taslim (salutation of peace ending the Prayer). Making it prior to the Taslim is preferable according to the many Hadith on this matter, and this has been pointed out by more than one of the scholars, such as Shaykh Al-Islam Ibn Taymiyyah and Ibn Al-Qayyim (may Allah be merciful to them). With regard to the Du‛a’ that was mentioned on the authority of Sa‛d (may Allah be pleased with him) that the Messenger (peace be upon him) used to perform it at the end of every Salah, it is probable that he did so before the Taslim or after the Taslim. In any case, it cannot be used as evidence for congregational Du‛a’. I hope that you will reflect on this matter and refer to the writings of the scholars in this regard.

This is what Allah facilitated by way of a response to what was dubious in your writing, despite pressures of work and lack of time. I ask Allah to grant me, you, and all Muslims comprehension of His Din and adherence to it, and protect all of us from misguiding Fitnah, as He is the best One asked for help.

Tafsir of some noble Ayahs

All praise be to Allah Alone, and peace and blessings be upon His Messenger.

Q 1: Please explain the following Ayah (Qur'anic verse), and the most accurate Tafsir (explanation/exegesis) of it. Allah (Exalted be He) says (what is translated as): ﴾ As for those who are wretched, they will be in the Fire, sighing in a high and low tone. ﴿ ﴾ They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills). ﴿ ﴾ And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. ﴿ **Can we understand from this Ayah that anyone who will enter Paradise can be taken out if Allah wills? Have these two Ayahs been abrogated by another Ayah since they are mentioned in a Surah that was revealed in Makkah?**

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family, his Companions and those who follow his guidance. These two Ayahs were not abrogated; rather, they are Muhkamat (clearly decided Qur'anic verses, mostly concerning legal rulings). The scholars differed as to the meaning of Allah's Statement:﴾ except as your Lord wills. ﴿**but they are agreed that the delight of the people of Paradise will be everlasting and eternal; it will never cease or come to an end, and they will never be expelled from it. Hence after that Allah says:**﴾ a gift without an end. ﴿**to refute what some people may imagine, that some may be expelled from Paradise. For they will abide therein forever and this gift is without end, i.e., it will never cease. In other Ayahs this meaning is explained further. Allah (may He be Praised) says:**﴾ "Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise). ﴿﴾ "(It will be said to them): 'Enter therein (Paradise), in peace and security.' ﴿**Allah states that they will be secure – safe from death, safe from expulsion, safe from sickness, grief and all kinds of hardship. Then Allah (Glorified and Exalted be He) says:**

﴾ "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. ﴿﴾ "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." ﴿**Allah states that they will abide therein forever and will never be expelled from it. He (Glorified and Exalted be He) says:**﴾ Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise). ﴿﴾ Among Gardens and Springs, ﴿﴾ Dressed in fine silk and (also) in thick silk, facing each other, ﴿﴾ So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes. ﴿﴾ They will call therein for every kind of fruit in peace and security; ﴿﴾ They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, ﴿﴾ As a Bounty from your Lord! That will be the supreme success! ﴿**So Allah informs us that the people of Paradise will be in a place of security where they will never experience fear or loss of blessing. They will also be safe, and they will not face the danger of death, sickness, expulsion, grief or any other hardship, and they will never die. What this means is that the people of Paradise will abide therein forever, for eternity.**

Some of the scholars said that the phrase:﴾ except as your Lord wills. ﴿**refers to the extent of their stay in the grave and although the believer will stay in one of its gardens and delights, still that will not be Paradise itself; rather, it is something of Paradise, for a door will be opened from Paradise for the believer in their grave, and some of its fragrance, goodness, blessings and softness will reach them. Thus, the place there will not be Paradise. Then after that they will be transferred to Paradise which is high above the heavens. Some of the scholars said that what is meant by the phrase:**﴾ except as your Lord wills. ﴿**is the length of their standing in the place of resurrection for Judgment and Retribution after they have been brought forth from their graves. Then they will be transferred to Paradise. Some scholars said that the meaning includes both the time that they spend in their graves and the time that they spend in the place of standing (on the Day of Resurrection), and their passage across the Sirat (the bridge over the Fire). During all of this they will not be in Paradise, but will move from these places to Paradise. Accordingly, the phrase:**﴾ except as your Lord wills. ﴿**means, except for the time spent in the grave, and except for the time when they stand on the Day of Resurrection, and except for the time spent crossing the Sirat,**

because at those times they will not be in Paradise, but they are being moved towards it and proceeding towards it. Hence we know that the matter is clear and there is nothing unclear or doubtful in it, praise be to Allah.

The people of Paradise will be blessed therein and will abide therein forever. There will be no death, no sickness, no expulsion, no hardship, no grief, no menstruation, no post-partum

bleeding, no kind of hurt forever; rather, they will be in everlasting delight and goodness.

Similarly, the people of Hell will abide in it forever; they will not exit it and it will not be destroyed. Rather, it will last and they will continue to abide therein. It was said that the phrase:﴾ except as your Lord wills. ﴿**refers to the time they will spend in their graves, or the time they will spend standing on the Day of Resurrection, as mentioned above concerning the people of Paradise. After that they will be driven to Hell, where they will abide for eternity. We ask Allah to keep us safe from that. Allah says in Surah Al-Baqarah:**﴾ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴿**He (Glorified and Exalted be He) says concerning the Kafirs (disbelievers) in Surah Al-Ma'idah,**﴾ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴿**Some of the Salaf (righteous predecessors) said that the Fire is impermanent and would come to an end after thousands of years and many ages have passed, and its dwellers would die or be brought forth from it. But this view does not count for anything according to the majority of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body); rather it is false and is refuted by a great deal of evidence from the Qur'an and Sunnah, as stated above. The settled view of Ahl-ul-Sunnah wal-Jama'ah is that Hell will persist for eternity and that its dwellers will never come out of it, and that it will never be destroyed, rather it will remain forever, according to the apparent meaning of the Qur'an and the authentically reported Sunnah. The evidence for this, apart from what has been mentioned above, is that Allah says concerning the Fire,**﴾ whenever it abates, We shall increase for them the fierceness of the Fire. ﴿**Allah says in Surah Al-Naba', addressing the people of Hell,**﴾ So taste you (the results of your evil actions). No increase shall We give you, except in torment. ﴿**We ask Allah to keep us safe and away from Hell and from becoming among its dwellers.**

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Q: Please provide the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as), ﴾ It is only those who have knowledge among His slaves that fear Allâh. ﴿

A: This is a great Ayah (Qur'anic verse) which indicates that people of knowledge are those endowed with the knowledge of Allah, His Religion i.e. Islam, His Glorious Book and the Sunnah of His honorable Prophet (peace be upon him). These people are the ones whose fear of Allah is the most perfect, and whose piety and obedience to Him the most perfect. At the head of them are the Messengers and Prophets (peace be upon them all).

Thus, the meaning of the Ayah,﴾ It is only those who have knowledge among His slaves that fear Allâh. ﴿**is perfect fear shown by servants who have knowledge. They are those who know their Lord through His Names, His Attributes, and His Great Right (Glorified and Exalted be He). They are those who understand His Shari'ah (Divine Law), believe in the blessings He prepared for those who fear Him and in the punishment for those who disobey Him and violate His Orders. Due to their perfect knowledge of Allah and the Truth, they are, of all people, the most fearful of Allah and the most reverential to Him (Glorified and Exalted be He). The Ayah does not mean that only scholars fear Allah for every believing man and woman fear Allah (Glorified be He) and feel reverent awe for Him (Exalted be He). However, fear varies from one person to another as people are not equal. The more a believing man knows Allah and has deep understanding of His Religion, the more he fears Him and the more his fear is perfect. Likewise, the more a believing woman knows Allah, His Attributes, and His Great Rights, the more she fears Him and the more her fear is perfect. The less knowledge and awareness people have, the less they fear Allah and the less they feel awe for Him (Exalted be He). People vary in the degree of their fear of Allah, even the scholars; the more a scholar knows Allah, His Rights, His Religion, His Names, and His Attributes, the more perfect is his fear than those below him in these qualities. The less knowledge a person has, the less he fears Allah. But all the believing men and women fear Allah (Glorified and Exalted be He).**

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according to their knowledge and the degree of their Iman (Faith). Allah (Glorified and Exalted be He) says,﴾ Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم) including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures. ﴿﴾ Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord. ﴿**and**﴾ Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). ﴿**and**﴾ But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). ﴿**The believers, scholars or common people, shall be rewarded for their fear of Allah. However, the perfect fear of Allah is that of people of knowledge, for their profound awareness and great knowledge of Allah. This is why they are the most fearful of Allah among mankind. I hope this has clarified the meaning of the Ayah and solved any difficulty some people may have in understanding it. May Allah grant us success!**

Q 3: What is the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as), ﴾ Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. ﴿ **?**

A: In this great Ayah, Allah (Glorified be He) warns His Servants against feeling safe from His Mighty Scheme,﴾ Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. ﴿**The intended meaning here is to warn the Servants of Allah against feeling secure from the Plan of Allah by their persistence in sin and their negligence of His Right. However, what is meant by Allah's Scheme is that He grants them respite and gives them more affluence and good pleasant things, but they continue to disobey Him and transgress His Commands, thus they become deserving of being taken suddenly in punishment for willfully persisting in sin and disobedience while feeling secure and safe from Allah's Penalty and Wrath, as He (Glorified be He) says,**﴾ We shall gradually seize them with punishment in ways they perceive not. ﴿﴾ And I respite them; certainly My Plan is strong. ﴿**He (Glorified and Exalted be He) also says,**﴾ And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. ﴿

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And﴾ So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. ﴿**This means that they despaired of any good.**

Therefore, Muslims must not despair of Allah's Mercy or feel safe from His Plan and Punishment; rather, every Muslim should walk to Allah in this transient worldly life with fear and hope. They must be mindful of His Might, and the severity of His Punishment for violating His Command; thus, they will fear Him and avoid His Punishment. At the same time, they must remember His Mercy, Pardon, Forgiveness, Generosity and Bounty; accordingly, they will expect good from Allah and be filled with hope of His bounty and Forgiveness. Allah is the One Who grants success, (Glorified be He); there is no deity or lord except Him.

Q: What is the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as): ﴾ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ﴿ ﴾ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. ﴿ **Does the Ayah (Qur'anic verse) mean that if a person commits the three mentioned major sins, they will stay in Hell forever, or that if they commit one of them, they will stay in Hellfire forever? For example, if a person commits murder, will one remain in Hell forever? We hope that you give us a detailed explanation of this Noble Ayah.**

A: This great Ayah warns against Shirk (associating others with Allah in His Divinity or worship), Qatl (murder) and Zina (sexual intercourse outside marriage) and it addresses a threat to those who commit all or any of these crimes in its closing words:﴾ ...and whoever does this shall receive the punishment. ﴿**The punishment is a pit in Hellfire according to some of the Mufassirs (exegetes of the Qur'an) or, as other scholars say, a grievous torment which is explained by the Saying of Allah (Exalted be He):**﴾ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴿

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Indeed, the Ayah indicates that the punishment of those who commit these three crimes will be multiplied and that they will abide therein in disgrace and shame. However, these three crimes are in different levels. The crime of Shirk is the worst crime and the gravest sin and the person who commits it will stay in Hell eternally forever and will never be brought out of it according to the Ijma' (consensus) of scholars. Allah (Exalted be He) says in His Glorious Book:﴾ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide. ﴿﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿﴾ And indeed it has been revealed to you (O Muhammad peace be upon him), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿**Allah also says concerning them:**﴾ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴿**There are many Ayahs that stress this same meaning. If a Mushrik (one who associates others with Allah in His Divinity or worship) dies while persisting in Shirk and does not make Tawbah (repentance to Allah), they will stay in Hell forever and will be deprived of Paradise and Allah's Forgiveness by the Ijma' (consensus) of Muslim scholars. Allah (Exalted be He) says:**﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ﴿**Allah (Exalted be He) also says:**﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿**Allah (Exalted be He) declares in these Ayahs that those who ascribe partners to Him will be deprived of His Forgiveness**

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if they died while still committing Shirk. Any crimes lesser than Shirk are under Allah's Will.

In short, if a person dies while still ascribing partners to Allah (Exalted be He), they will abide in Hell eternally forever by the Ijma' of the people of knowledge, such as those who worship idols, trees, stars, the sun, the moon, the prophets, the dead people or the so-called Awliya' (pious servants) or those who call upon them for help and ask them for support while near or away from their graves, saying for example, "O Master so-and-so, Maddad (give us strength)!" or "O our Master Al-Badawy! **Help us!" or "O our Master** `Abdul-Qadir **or our Master, the Messenger of Allah, Maddad (give us strength), support us!" or "O our Master** Al-Husayn, **or O** Fatimah **or O** Zaynab!" **and other people who are called upon instead of Allah by those who commit Shirk. Indeed, all these acts are classified as major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and if a person dies persisting in them, they will be among the dwellers of Hell. May Allah protect us from this! Also, such a person will abide there forever.**

As for the second and third crimes, namely killing and Zina, they are less serious than Shirk, but they are the gravest sins following Shirk as long as the person who commits them does not consider them to be Halal (lawful), but is aware that they are Haram (forbidden), yet is driven by anger, desire or other impulses to commit murder; or driven by desire and incitement of Satan to commit Zina, while they know that killing without a just cause is prohibited and that Zina is also prohibited. Accordingly, those who fall in these two major crimes are threatened with the punishment stated in the aforementioned Ayah, unless Allah (Exalted be He) forgives them or accepts their sincere Tawbah before their death. Indeed, due to the grossness of these two crimes and the corruption that results from them, Allah (Exalted be He) mentions them side by side with the crime of Shirk in this Ayah. Allah (Exalted be He) threatens those who commit these three crimes that He (Glorified be He) will double the

punishment for them and make Hell their eternal abode to shun people away from them and warn them against their evil consequences. However, other texts from the Qur'an and Sunnah indicate that killing and Zina are less grievous than Shirk, if the perpetrator does not consider them lawful, and so they are included in the Saying of Allah (Exalted be He):❨ ...but He forgives except that (anything else) to whom He wills ❩But if a person considers these two sins as lawful, they become a Kafir (disbeliever) and take the same ruling as Kafirs in their remaining in eternal punishment on the Day of Resurrection. We ask Allah to grant us safety and protection.

On the other hand, anyone who commits any of these three crimes or others, then shows sincere Tawbah to Allah (Exalted be He), Allah will forgive them and replace their evil deeds with good ones if they follow their Tawbah with faith and good deeds. In accordance with the foregoing, Allah (Exalted be He) says after speaking about these three sins and the punishment of those who commit them:❨ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. ❩Indeed, Allah (Exalted be He) forgives people who commit sins less grievous than Shirk if He so wills, or He may punish them according to their sins then takes them out of Hell by the intercession of intercessors, such as the intercession of Prophet Muhammad (peace be upon him) and the intercession of the angels, the children who died before reaching puberty and the believing people. There will remain in Hell some of the believers in Tawhid (Oneness of Allah) who will not deserve intercession. Allah will take them out (Exalted be He) by His Mercy, because they died on Tawhid and faith in Allah. They will enter Hell because of sins and evil deeds which they have committed. After being purified from them and finishing the period which Allah (Exalted be He) ordained upon them in the Fire, they will be taken out of Hell by Allah's Mercy and thrown into a river called the River of Life, which is one of the rivers of Paradise. In this river, they will grow up like a seed in the soil and when they become fully recreated Allah (Exalted be He) will allow them to enter Paradise.

Thus, the wrongdoer such as a killer or an adulterer will not stay in Hell permanently like the case of a Kafir. Rather, the period they will pass in Hell is pursuant to the punishment prescribed for their crimes, whereas the Kafirs shall stay in Hell forever. Eternity in Hell for committing Shirk is inescapable and a never-ending punishment. Allah (Exalted be He) says in Surah (Qur'anic chapter of) Al-Baqarah concerning the Mushriks:❨ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ❩Moreover, Allah (Exalted be He) says in Surah of Al-Ma'idah:❨ Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. ❩❨ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ❩Therefore, the believing sinners, who will enter Hell, will be brought out of it when the period which Allah has decreed for them ends

either by the virtue of the intercession of the intercessors or by Allah's Mercy without the intercession of anyone as related in the Hadiths of the Prophet (peace be upon him) regarding intercession under the category of Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). The Hadiths state that there will remain in Hell people who will not come out by help of intercession; Allah shall bring them out of it just by His Mercy, for having died while believing in Tawhid. By this, it is known that the period the believing sinners will spend in Hellfire is temporary and has an end. The Arabs may use eternity for long stays as some poets said describing some people:

They remained there eternally

Meaning they stayed a long period of time. Accordingly, those who will remain in Hell eternally are its inmates, namely the Kafirs whom the Fire will be closed on and they will not get out of it. Allah (Exalted be He) says:❨ But those who disbelieved in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). ❩❨ The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet. ❩❨ Verily, it shall be closed upon them ❩❨ In pillars stretched forth (i.e. they will be punished in the Fire with pillars). ❩May Allah protect us.

How can a servant of Allah recognize that an affliction is a test of faith or a punishment:

Q 5: When a person is tested with illness or an affliction in person or property, how can they know whether it is a test or a sign of the Wrath of Allah?

A: Allah (Glorified and Exalted be He) tests His servants with prosperity and adversity and with hardship and ease. He may afflict them to raise their degrees, elevate their rank and double their rewards as He did with the Prophets and Messengers (peace be upon them), and His pious servants. The Prophet (peace be upon him) said:﴾ "The most severely tested among people are the Prophets, then the most righteous, then the next most righteous." ﴿Sometimes, Allah (Exalted be He) afflicts them because of their sins and crimes; therefore, the punishment is quick, as He (Glorified be He) states:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿People are often neglectful and fail to fulfill their duties, so anything bad that may happen to them is the result of sins and negligence on their part in fulfilling the Commands of Allah.

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But when one of the pious servants of Allah is afflicted with a disease or anything of the like, this is of the same kind of testing experienced by the Prophets and Messengers in order to raise their degrees, double their reward and for them to serve as a model for others in showing patience and Ihtisab (confident anticipation of Allah's Recompense). In conclusion, affliction may occur in order to raise the degrees and double the rewards as Allah does with the Prophets and some chosen pious people. It may also occur to expiate sins, as Allah says:﴾ whosoever works evil, will have the recompense thereof ﴿and the Prophet (peace be upon him) said:﴾ "No fatigue, illness, distress, sorrow, harm, or grief befalls a Muslim, even a thorn which pricks them, but Allah will cause it to expiate for some of their sins." ﴿and his statement:﴾ "When Allah wills good for a person, He afflicts them with calamity." ﴿It may also be a quick punishment because of sins committed without hastening to Tawbah (repentance to Allah) as reported in the Hadith of the Prophet (peace be upon him) in which he stated:﴾ "When Allah wills good for His slave, He hastens their punishment in this world, and when He wills bad for His slave, He withholds the punishment for their sin until they come to Him with that sin on the Day of Resurrection." ﴿(Compiled by Al-Tirmidhi who ranked it as Hasan [good Hadith]).

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Answers to miscellaneous questions

Assessment of the authenticity of the Hadith that says: **"Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it (until the Day of the Resurrection)"**

Q 1: Is the following passage a Hadith: "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it (until the Day of the Resurrection)" **? If so, did the Messenger of Allah (peace be upon him) leave anything in religion for anyone to introduce? Please, explain this matter in detail.**

A: This is a Sahih (authentic) Hadith which indicates that it is prescribed for Muslims to revive and call people to the Sunnah and warn against the Bid'ahs (innovations in religion) and their evils. The Prophet (peace be upon him) said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without that detracting from their rewards in the slightest. And whosoever introduces an evil practice in Islam will bear its sin and the sins of those who will act upon it after him without that detracting from their rewards in the slightest." **(Related by** Muslim **in his Sahih [Authentic Hadith Book])**

Similar in meaning is the Hadith narrated by Abu Hurayrah **(may Allah be pleased with him) in which the Prophet (peace be upon him) said,** "Whosoever calls (others) to guidance will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest. And whosoever calls (others) to misguidance will bear a burden of sin like the sins of those who follow him, without that detracting from their sins in the slightest." **Moreover,** Abu Mas'ud Al-Ansary **(may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,** "One who guides to something good shall have a reward similar to that of its doer." **(Related by Muslim in his Sahih)**

The phrase "introduce a good practice in Islam" means that whoever revives, manifests and highlights an act of Sunnah that is unknown to people, so he calls people to practice it and clarifies it to them, his reward will be equivalent to those who follow him in acting upon it. It, however, does not mean to introduce a new matter in religion, for doing so is prohibited by the Prophet (peace be upon him).

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He (peace be upon him) said, "Every Bid'ah (innovation in religion) is misguidance." **The words of the Prophet (peace be upon him) are affirming and not contradicting each other by the Ijma' (consensus) of scholars. It is evident that the Hadith means that Muslims should revive and manifest a deserted act of Sunnah. For example, if one of the scholars visits a country where the Qur'an is being taught but the Sunnah is not, he should gather people to teach them the teachings of the Qur'an and Sunnah or bring teachers to do so on his behalf to revive this act of Sunnah. If another one is in a country where its people shave or cut the beards. He should advise them to let the beards grow aiming at reviving this act of Sunnah. His reward will be equivalent to that of those who follow him in this guidance. The Prophet (peace be upon him) said,** "Trim closely the moustache and let the beard grow - do the opposite of the Mushriks (those who associate others with Allah in His Divinity or worship)." **(Agreed upon its authenticity by Al-Bukhari and Muslim from the Hadith of** Ibn 'Umar **[may Allah be pleased with them])When this scholar lets his beard grow, calls people to do so, and they follow him, he then revives a stressed Sunnah which should not be abandoned according to the said Hadith and the other narrations to that effect. Thus, his reward is equal to those who follow him.**

He may also be in a place where Jumu'ah (Friday) Prayer is unknown to people and they do not perform it, so he teaches it to them and leads them in offering Jumu'ah Prayer and so his reward will be equivalent to that of those who follow him. Similarly, if he is in a country where the People do not know about the Witr (Prayer with an odd number of units), so he teaches it to them and they follow him in that. This is true with the other acts of worship and teachings which are well-established religious matters, but they are unknown in some places or to some tribes. Whoever revives, spreads and clarifies these principles among people ignorant of them is said to be introducing a good practice in Islam, namely showing and propagating an Islamic ruling.

The phrase "introduce in Islam" does not mean innovating in religion something which is not permitted by Allah, as all Bid'ahs are a deviation from the right path. The Prophet (peace be upon him) said, "Beware of newly-invented matters (in religion), for every invented matter is a Bid'ah (innovation in religion) and every Bid'ah is a Dalalah (deviation from the right)." **and** "Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected." **According to another narration,** "Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected." **(Agreed upon by Al-Bukhari and Muslim)**

He (peace be upon him) used to say in the Friday Khutbah (sermon): ❨"Now then! The best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him),

the most evil of matters are those which are newly-invented (in religion), and every Bid'ah is a Dalalah (deviation from the right)."❩ (Related by Muslim in his Sahih)

It is impermissible to call people to an act of worship which is not prescribed by Allah. The one who calls to such an act will not be rewarded; rather, practicing and propagating it falls under introducing a Bid'ah. Consequently, the one who calls people to do it will be a caller to misguidance. Allah has censured whoever does so in His saying,❨ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ❩

The ruling on sins committed before accepting Islam

Q 2: I was ignorant and then Allah guided me to Islam. In the past, I committed some errors. I heard the Hadith of the Prophet (peace be upon him) that states: ❨"Anyone who has wronged his brother in his honour or anything, let him ask his forgiveness for it today before the time (i.e., the Day of Resurrection) when there will be no Dinar or a Dirham (to compensate for the wrong committed)..."❩ **What do you advise me to do in this situation?**

A: Allah (Glorified and Exalted be He) prescribed Tawbah (repentance) to His servants. He (Exalted be He) says:❨ And all of you beg Allâh to forgive you all, O believers, that you may be successful ❩**He (Glorified be He) says also:**❨ O you who believe! Turn to Allâh with sincere repentance! ❩**And:**❨ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ❩**The Prophet (peace be upon him) said:**❨"The one who repents from sin is like one who has not sinned." ❩**Whoever commits a sin, should hasten to repent, regret, desist, resolve never to do this sin again and be on guard against it, for Allah (Glorified and Exalted be He) forgives those who repent.**

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Once the servant sincerely repents to Allah, by regretting the sin committed and resolving never to do it again and completely refrain from it out of reverence and fear of Allah, their Tawbah will be accepted and Allah (Glorified and Exalted be He) will erase their past sins out of His Grace and Kindness.

Nevertheless, if the sin is an injustice done to people, this requires to give back the right owed to them and to repent of what one has done. One must also feel regret with a firm determination never to do this thing again. In addition, one has to give back the rights to the parties wronged or ask for their forgiveness, such as saying, "My brother, forgive me," or "Pardon me," or making similar apologies. This is based upon the Hadith mentioned by the questioner and many other Hadiths and Ayahs (Qur'anic verses). The Prophet (peace be upon him) said:❨ "Anyone who has wronged his brother in his honour or anything, let him ask his forgiveness for it today before the time (i.e., the Day of Resurrection) when there will be no Dinar or a Dirham (to compensate for the wrong deed). If he has any righteous deeds, it will be taken from them in proportion to the wrong he did; and if he has not any righteous deeds, some of the bad deeds of his companion will be taken and burdened on him." ❩**(Related by** Al-Bukhari **in his Sahih [Authentic Hadith Book])Believers must be keen to absolve themselves from accountability for rights violated by giving them back to their owners or by asking for their pardon. If they violated someone's honor, they should ask forgiveness for it, if they can. But if they cannot or are afraid of the negative consequences, and that telling the person may cause greater harm, they should ask Allah's Forgiveness for that person, supplicate to Allah for them, and mention their merits instead of the evils they mentioned about them in the past. They should wash away the former bad deed by later good deeds by mentioning the good things they know about them and spreading their merits in place of the demerits they formerly mentioned, and by asking Allah's Forgiveness and supplicating for them. In this way, they can end this problem.**

Bringing up three daughters

Q 3: The Messenger of Allah (peace be upon him) said: ❨ "Whoever has three daughters and is patient with them and gives them to drink and clothes them, they will be a protection for him against Hellfire." ❩ **Will they be a protection against Hellfire for their father only or will their mother have a share in that too? I have three daughters, all praise and thanks to Allah.**

A: The Hadith applies to both the father and the mother. The Prophet (peace be upon him) also said: ❨ "Whoever has two daughters and treats them kindly, they will be a protection for him against Hellfire." ❩ **The same applies if he has sisters or paternal or maternal aunts, or other female relatives, and he treats them kindly.**

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We hope that he will attain Jannah (Paradise) for that. By his treating them kindly, he will deserve a great reward and protection from Hellfire, so he will be kept away from Hellfire because of his good deed.

This applies only to Muslims, because when a Muslim does these good deeds seeking the Good Pleasure of Allah, this can be a means to salvation from Hellfire. There are many means for gaining salvation from Hellfire and admittance to Jannah, so believers should try to attain as much of them as they can. Islam itself is the only source and the basic cause for gaining admittance to Jannah and salvation from Hellfire.

There are actions which, if the Muslim does them, he will enter Jannah and be saved from Hell, among them is taking care of daughters or sisters, for they will be a protection for him against Hellfire: ❨ "Whoever suffers the death of three children who have not yet reached puberty, they will be a protection for him against Hellfire. They said, "O Messenger of Allah, what about two?" He (peace be upon him) said, "And two." ❩ **But they did not ask him about one child. It is authentically reported that the Prophet (peace be upon him) said:** ❨ "Allah (may He be Exalted) says: My believing servant shall have no other reward from Me if I take his bosom companion from the people of this world, then he patiently bears it with the hope of reward, except Paradise." ❩ **Thus, Allah (Glorified and Exalted be He) clarifies that a believing servant shall have no less a reward from Him than Jannah, if when He takes the one whom he loves of the people of this world, the bereaved bears it patiently, hopeful of reward. A little children of ours who dies before puberty is included in this Hadith. Thus, when a child dies and his father or mother or both endure it patiently, hopeful of reward, they will attain Jannah. This is a great bounty from Allah. The same applies to husbands, wives, and all other relatives and friends, if they are patient and hope for reward, then they are included in this Hadith, so long as they take care to avoid anything which may prevent that, such as dying while still persisting in a major sin. We ask Allah to keep us safe.**

Kind Rearing

Q 4: What is meant by kind treatment of daughters in the mentioned Hadith?

A: Kind rearing of daughters and other female relatives means giving them an Islamic upbringing, teaching and inculcating in them the principles of truth, protecting their chastity and keeping them away from the things that Allah has forbidden, such as Tabarruj (public display of beauty and adornment) etc.

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The same applies to upbringing of one’s sisters and sons, and other forms of charity care, so that all of them will be brought up to obey Allah and His Messenger, and will keep away from the things that Allah has forbidden, and fulfill the Right of Allah (Glorified and Exalted be He). Thus, it is clear that kindness in the Hadith does not simply mean giving them food and drink and clothing them. Rather, the meaning is more general including goodness to them in religious and worldly aspects of their life.

Avoiding major sins to deserve the promise (of forgiveness)

Q 5: Is it a pre-condition to avoid grievous sins in order to deserve the promise of forgiveness?

A: Yes, this is a unanimously agreed upon rule according to Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) that the Promise of Allah (Glorified be He) or the Messenger (peace be upon him) with forgiveness, Paradise or salvation from the Fire is conditional upon avoiding the major sins. Allah (Exalted be He) says:﴾ If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise). ﴿**Allah (He may be Praised) explains that one of the conditions of admitting people to Paradise and erasing their sins is to avoid the grievous sins. Allah (Exalted be He) says:**﴾ If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise). ﴿**This indicates that whoever does not avoid them will not have this outcome because the statement:**﴾ If you avoid ﴿**is a condition and its consequent result is:**﴾ We shall expiate from you your (small) sins ﴿**This is a rule that the outcome is dependent on fulfilling the condition. Once the condition is fulfilled, the outcome and reward will follow; otherwise they will not occur. So a believer must keep away and avoid the grievous sins.**

The major sins refers to the grievous sins that Allah curses, afflicts His wrath upon, or promises to consign their doers to Hellfire. These sins also include the crimes whose commitment imposes Had (ordained punishment for violating Allah's Law) in this world such as Zina (premarital sexual intercourse and/or adultery), robbery, filial disobedience,

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cutting the ties of kinship, Riba (usury/interest), usurping the property of orphans, Ghibah (backbiting), Namimah (tale-bearing), cursing, insulting, and other major sins. It is obligatory to greatly beware of them and repent of the previous grave sins committed.

It is reported in the Sahih (authentic) Hadith that the Prophet (peace be upon him) said:﴾ "The Five (Obligatory Daily) Prayers, and from (one) Friday Prayer to (the next) Friday Prayer, and from Ramadan to Ramadan, are expiations for whatever (sins committed) between them, provided that major sins are not committed." ﴿**According to another narration:**﴾ "...provided that major sins are avoided." ﴿**(Related by** Muslim **in his Sahih [Authentic Hadith Book])So, it indicates that the great acts of 'Ibadah (worship) erase sins on condition that the grievous sins are avoided. This Hadith is in conformity with the previous Ayah.**

One time when the Prophet (peace be upon him) was performing Wudu' (ablution), he mentioned that whoever performs Wudu' perfectly, his previous sins shall be forgiven as long as one avoids Al-Maqtalah (i.e. grievous sins).

So, a believer must strive to do good, compete in righteous acts, and avoid sins, especially, the grievous ones because their danger is great unless Allah forgives them as long as they are not one of the acts of Shirk (associating others with Allah in His Divinity or worship). Allah (Exalted be He) says:﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿

Muslim and non-Muslim women exchanging visits

Q 6: I have some non-Muslim and Muslim neighbors about whom I have some reservations. What is the ruling on exchanging visits with them?

A: Visits exchanged in such circumstance are a good thing enjoined by Islam when they are for the purpose of guidance, advice, and cooperation in righteousness and piety. The Prophet (peace be upon him) said:❨ “Allah (may He be Glorified and Exalted) says, ‘My Love is due to those who love one another for My Sake, who sit with one another for My Sake, who visit one another for My Sake, and who are generous to one another for My Sake.’” ❩**(Related by Imam** Malik **[may Allah be merciful to him] with a Sahih (authentic) Sanad (chain of narrators)] Also, the Prophet (peace be upon him) said:**❨ “There are seven whom Allah will shade with His Shade

on the Day when there will be no shade but His Shade...” ❩among them he (peace be upon him) mentioned:❨ “Two men who love each other for the Sake of Allah, meeting for that and parting upon that.” ❩The example given is that of two men, but the ruling is general and applies to two men or two women. Thus, if a Muslim visits another Muslim or non-Muslim for the purpose of calling them to Allah, teaching them and guiding them to goodness without seeking worldly gain or taking the Commands of Allah lightly, this is a good act.

It is good for a Muslim woman to visit her sister in Islam and advise her to avoid Tabarruj (women dressed immodestly in violation of the Islamic dress code), unveiling the face or taking lightly what Allah prohibits. Similarly, it is good to visit her Christian or non-Christian female neighbor, such as a Buddhist woman or the like, to advise, teach, or instruct her. Actually, this comes under the heading of the Prophet’s words:❨ “Religion is sincerity (well-wishing). Religion is sincerity. Religion is sincerity.” ❩If she responds positively, all praise is to Allah; if she does not then you should give up the visits which do not serve any useful purpose.

Visiting for the purpose of gaining worldly benefits, playing, exchanging idle talks, eating or the like is not permissible to be made to non-Muslims, whether they are Christians or others. Such visits may corrupt one’s religious commitment or morals, because the Kafirs (disbelievers) are enemies to us and we do not feel love towards them [as a reaction for their Shirk, disbelief, rejection of truth, enmity, sinning, transgression against Allah, etc. Ed]. Thus, we should not take them as protectors or confidants. However, visits are required when they are made for the purpose of calling to Allah, urging to do goodness, and warning against evil. In Surah (Qur’anic chapter) Al-Mumtahinah, Allah (may He be Praised) says:❨ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ❩

Cutting down harmful trees at graves

Q 7: Is it permissible to cut down the harmful trees at the graves?

A: They should be cut down because they harm the people who come to visit the graves. Similarly, any thorny plants should be cut down to spare the visitors the harm.

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Moreover, it is not permissible for anyone to plant any kind of trees or palm branches in the graveyard, for Allah (Exalted be He) has not prescribed this.

Although the Prophet (peace be upon him) planted two palm stalks on the graves of two people whom he knew were being punished, he (peace be upon him) did not plant anything on the graves of Madinah or Baqi‛ (the graveyard of Madinah, near the Prophet’s Mosque). The Sahabah (Companions of the Prophet) did not do such a thing either. So, we know that this was only for the occupants of those two graves who were being punished. We ask Allah to grant us safety!

The tree that grows on a grave

Q 8: I noticed that when some people see a tree growing on a grave, they describe the inhabitant of the grave as having such and such characteristics. Is a tree growing on a grave a sign of anything?

A: This is a groundless belief. Trees or herbs growing on graves are no sign of the righteousness of their occupants; this is a false assumption. Trees may grow on the graves of righteous and evil people alike, not only on the graves of the righteous. We should not be deceived by those who claim otherwise from among errant people and followers of corrupted beliefs. Allah is the One sought for help.

The obligation of establishing justice between Muslim and non-Muslim workers

Q 1: I have two equally capable workers, one of them is a Muslim and the other is a Kafir (non-Muslim). I am asked to assess their work. Is it permissible for me to underestimate the Kafir because of his beliefs?

A: You must establish justice between them. However, it would be best to dismiss the Kafir, even if he is more efficient, as Muslim workers are more blessed, even if they are less efficient, let alone if they are equally capable. It was authentically reported from the Prophet (peace be upon him) that he advised expelling the Kafirs out of the Arabian Peninsula, so that there remains only one faith in it. May Allah grant us success!

The ruling on living with hosting families abroad

Q 2: What is the ruling on living with foreign families for those who travel abroad to study and learn more of the language?

A: It is not permissible to live with foreign families, as this may expose the student to Fitnah (temptation) by getting attracted to the manners of the Kafirs (disbelievers) and to their women. There has to be a place for the student to live far away from the causes that may excite Fitnah. This is all assuming that we say that a student is allowed to travel to non-Muslim countries in order to learn. The correct opinion is that it is not permissible to travel to non-Muslim countries to learn except in cases of extreme necessity, on the condition that the student has Islamic knowledge and awareness and that he will keep away from the sources of Fitnah.

The Prophet (peace be upon him) said,("Allah shall not accept any deed from the Mushrik (one who associates others with Allah in His Divinity or worship) after becoming a Muslim until they part with the Mushriks.")(Related by Al-Nasa'y with a good Isnad [chain of narrators]) He (peace be upon him) also stated, "I disavow any Muslim who stays among the Mushriks."(Related by Abu Dawud, Al-Tirmidhi and Al-Nasa'y with an authentic Isnad) There are many Hadiths that stress this meaning.

Muslims must beware of traveling to the lands of Mushriks except in case of extreme necessity, unless the person who travels has Islamic knowledge and deep insight, and intends to practice Da'wah (calling to Islam) and guide the people. Then this is an exceptional case, and there is a lot of good in this, as such a person is calling the Mushriks to believe in the Oneness of Allah (Tawhid) and teaching them the Shari'ah (Law) of Allah. So he is doing good and is far-removed from danger because of his knowledge and awareness. And Allah is the One sought for help.

The ruling on changing one's name after Islam

Q 3: Is it obligatory upon new Muslims to change their previous names such as George, Joseph, and others?

A: It is not obligatory to change the name unless it means worshipping other than Allah. However, changing one's name to something better is permissible. Accordingly, changing one's name from a foreign name to an Islamic name is proper and good, but as to whether it is obligatory, no it is not.

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But if a person's name is Abd Al-Masih (slave of the Messiah) or similar names that indicate servitude to other than Allah, it becomes obligatory to change it. It falls under the ruling of worshipping other than Allah by the Ijma‛ (consensus) of scholars as reported by Abu Muhammad ibn Hazm **(may Allah be merciful to him). Allah is the Grantor of success.**

Does the Qur'an contain metaphor?

Q: I read in books of Tafsir (exegesis of the meanings of the Qur'an) that the letter "ك" (Kaf) in the Saying of Allah (Exalted be He): ﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ [(meanings of which are translated as:) There is nothing ever like Him; and He is the All-Hearer, the All-Seer] ﴾ **is superfluous. But a teacher told me that there is no such thing as an extra or omitted letter or Majaz (figurative speech/metaphor) in the Qur'an. If what he said is true, what about the Saying of Allah (Exalted be He):** ﴿ وَاسْأَلِ الْقَرْيَةَ [And ask (the people of) the town] ﴾ **And:** ﴿ وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ [And their hearts absorbed (the worship of) the calf]. ﴾

A: According to the analytic scholars, the Qur'an does not contain figurative speech in the sense understood by the scholars of rhetoric. All that is stated in the Qur'an is real. The comment of some Mufassirs (exegetes of the Qur'an) that a certain letter is extra is from the aspect of the rules of I'rab (desinential inflection) and not the meaning. Rather, it has a well-understood meaning to the native speakers of the Arabic Language, as the Qur'an was revealed in their language, such as the Saying of Allah (Exalted be He):﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾it indicates exaggeration in negating that there is anything like Him. This is more eloquent than just saying, " ليس مثله شيء" (There is nothing like Him). As for the Saying of Allah (Exalted be He)﴿ وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا [And ask (the people of) the town where we have been, and the caravan in which we returned]. ﴾

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It means the people of the town and the caravan.

The Arabs usually use the word "town" in referring to "the people of the town". Similarly, they use the word "caravan" and mean its people. This is due to the richness of the Arabic language, which affords a variety of expression, and it not a form of Majaz (figurative speech) in the terminological sense of the word known to the specialists in rhetoric. Rather, Majaz here refers to that which is permissible in language usage and not impossible, for it is a Masdar Mimi (verbal noun with a prefixed ma) like "المقام" (Al-Maqam) and "المقال" (Al-Maqal). The same applies to Allah's Statement:﴿ وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ ﴾which means its love. Thus, it is implied but not stated, because this expression indicates this meaning according to the native language specialists. It is also thus stated for the sake of brevity due to the apparent clarity of meaning. May Allah grant us success!

The ruling on touching the Mus-haf without performing Wudu'

Q: What is the ruling on touching the Mus-haf (Qur'an-book), moving it, or reciting the Qur'an without having performed Wudu' (ablution)?

A: It is impermissible for a Muslim to touch the Mus-haf without performing Wudu' according to the Jumhur (dominant majority of scholars). This is the opinion adopted by the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) (may Allah be pleased with them). Moreover, this was the legal opinion issued by the Sahabah (Companions of the Prophet, peace be upon him). It is stated in a Sahih (authentic) Hadith narrated on the authority of `Amr Ibn Hazm (may Allah be pleased with him) that: The Prophet (peace be upon him) wrote to the people of Yemen, "No one should touch the Qur'an except one who is Tahir (ritually pure)." This Hadith is ranked as good and has several chains of narration supporting each other. Accordingly, it becomes known that it is impermissible for a Muslim to touch the Mus-haf unless they are in a state of Taharah (ritual purification) from both major and minor ritual impurity. The same applies to moving it from one place to another, if the one moving it is not in the state of Taharah. But, if touching or moving it occurs through a means such as a wrapping, cover, or a hanger, there is nothing wrong in this. However, touching it directly without being in the state of Taharah is impermissible, according to the correct opinion maintained by the Jumhur as aforementioned.

Regarding recitation, it is permissible for one in a state of minor ritual impurity to recite the Qur'an from memory or read it without touching the Mus-haf with the help of someone else who would hold the Qur'an for him and correct or remind him when necessary.

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However, the person who is Junub (in a state of major ritual impurity) must not recite the Qur'an, because it is authentically reported that nothing prevented the Prophet (peace be upon him) from recitation except Janabah (major ritual impurity related to sexual discharge).It is also related by Ahmad with a good Isnad (chain of narrators)on the authority of `Ali (may Allah be pleased with him): "That the Prophet (peace be upon him) recited some of the Qur'an after coming out of the place of answering the call of nature and said, 'This is for the one who is not Junub; but the one who is Junub should not do this, not even one Ayah.'"

This means that a person in the state of Janabah must not read from the Mus-haf, even from memory, until they have bathed. As for one in the state of minor ritual impurity, it is permitted to recite from memory without touching the Mus-haf. For women in menstruation or post-partum period, there is a difference of opinion among scholars in this regard as to whether they may or may not recite the Qur'an. Some held that she is like the Junub, must not recite Qur'an. Others held that she is permitted to recite Qur'an from memory without touching the Mus-haf, for the post-partum or menstruation periods tend to be lengthy unlike Janabah since the Junub can bathe at once and recite Qur'an immediately thereafter. However, the woman in menstruation or post-partum period cannot do this except after finishing her menses and returning to a state of Taharah. Therefore, it is not proper to compare them to the Junub. The correct opinion is that there is no prohibition for reciting from memory in their case. This is the most preponderant opinion, for there is no legal evidence that indicates the prohibition. Rather, they include what indicates otherwise.

It is authentically reportedin the two Sahihs (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) told `Aishah when she began menstruating during Hajj: "Perform all that a pilgrim does except for offering Tawaf (circumambulation) around the Ka`bah until you are purified (from menses)." Reciting the Qur'an is among the permissible acts for the pilgrim, and the Prophet (peace be upon him) did not exclude it, which indicates the permissibility of recitation for menstruating women. Similarly, he told Asma' bint `Umais the same when she gave birth to Muhammad ibn Abu Bakr at the Miqat (site for entering the ceremonial state for Hajj and 'Umrah) during Farewell Hajj.

Accordingly, this indicates that a menstruating woman or a woman during post-partum may recite Qur'an without touching the Mus-haf. As to the Hadith narrated by Ibn `Umar according to which the Prophet (peace be upon him) said: "A menstruating woman or a Junub must not recite anything of the Qur'an." it is a Da`if Hadith (a Hadith that fails to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators), as it includes Isma`il ibn `Ayyash on the authority of Musa Ibn `Uqbah in its Isnad and the scholars ranked the reports of Isma'il from the people of Hejaz as Da`if. They hold that his Isnad is good when reporting from the people of Al-Sham (the Levant), his mother country, but it is Da`if when reporting from the people of Hejaz. This Hadith was reported on his authority from the people of Hejaz, therefore it is Da`if.

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Support and acknowledgement

Praise be to Allah, and peace and blessings be upon the Messenger of Allah, and upon his family, Companions, and those who follow his guidance!

I have recently read what was written by our brother scholar Shaykh Ahmad Muhammad Jamal in his weekly article published in Al-Madinah newspaper on 11/11/1395 A.H., 18/11/1395 A.H., and 25/11/1395 A.H. The article denounced the suggestion of some writers to establish censored cinemas in the country; condemning what was done by some companies and other organizations that employed women in the fields specialized for men and condemning their announcement of this in newspapers.

I want to thank our brother, scholar Ahmad Muhammad Jamal for his jealousy on Islam and keenness to ensure the integrity of this country against what blemishes it, corrupts its community, and exposes it to corruption, deviation, insecurity, the appearance of vice, and the disappearance of virtue. May Allah reward him with what is best and duplicate his reward! I support him completely in his calling for blocking the pretexts leading to corruption, and nipping all means of evil in the bud so as to protect our religion and our communities and to put to action the rules of our Shari`ah that cares for obtaining the good consequences as much as possible and warding off the bad consequences and reducing them as much as possible. It also calls for good morals and deeds and warns against nonsense and bad deeds.

This country, as stated by our brother Ahmad, is the center of interest of Muslims wherefrom they get religious knowledge and ideal scholars. Thus, it is a must for its rulers and all officials to cooperate in achieving all what maintains it and safeguards its communities against the factors and causes of corruption and decadence to promote the virtue, eliminate the causes of vice, and observe all the rules legislated by Allah in all affairs.

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Thus they should cease employing women in non-feminist milieus to leave the fields of men for men and strictly prevent all what leads to mixing between the sexes in education, employment and other fields. There is no difference between Saudi women and other women in this regard. It suffices us to cite Allah's (Glorified and Exalted be He) Saying:﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance ﴿Allah (Glorified be He) also says:﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿Allah (Glorified be He) also says:﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. ﴿Allah (may He be Exalted and Glorified) also says:﴾ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. ﴿﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful. ﴿

These Noble Ayahs and other similar ones of the same meaning stating the Divine Commandment to put on Hijab (veil), lower the gaze, and hide adornment on the part of women, so as to block the way leading to temptation and to warn against bad consequences. How can these commandments be put into action with the presence of women among men in offices, fairs and the fields of businesses!

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In support of this meaning, it is enough to quote the words of the Messenger (peace be upon him) in the Sahih (authentic) Hadith:﴾ The life of the world is sweet and green (alluring). Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women. ﴿The Prophet (peace be upon him) also said in the Sahih (authentic) Hadith:﴾ I have not left any affliction more harmful (tempting) to men than women. ﴿How can we then prevent temptation when women are being employed in the field of men?

Sufficient for us as a sermon and a lesson is the great corruption and evil that happened in other countries due to their allowing girls to work in the field of men. Happy is the person who benefits from the exemplary happening to others; and sane and wise is the person who considers the consequences, eliminates the means of corruption and blocks the pretexts leading to it.

The evidence we have mentioned should make it clear for insightful people, the pioneers calling to virtue, and those who truly care about Islam that it is obligatory for the rulers and officials of this country, may Allah grant them all success, to strictly prevent the opening of cinemas; since allowing this will result in great

corruption and grave consequences. Censorship in these matters does not prove successful. It is well known that prevention is to be given priority over treatment and it is obligatory to block the pretexts leading to corruption and eliminate what leads to it. What has happened to other communities may set an example for us, as mentioned above. The radio and TV must also be purified from all what contradicts the purified Shari`ah or leads to the corruption of morals and families.

It is evident then that it is obligatory upon the officials to prevent the employment of women in other than their milieus, whether they are Saudi or others; efficient men can replace women in the fields of men. The only pretext of employing women in the field of men's work is to pattern after those who we are forbidden to follow, i.e. the enemies of Allah (Glorified and Exalted be He) or to aim at corrupting the society that must be preserved and protected from corruption. It is obligatory upon writers are jealous care for Islam and the notable Saudi figures to join hands with the government and officials in all what protects their country and community from what incurs evil and corruption. Allah (Glorified and Exalted be He) says:﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿

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Allah (Glorified be He) also says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿Allah (Glorified and Exalted be He) also says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

We ask Allah to grant success to our government and officials to all that pleases Him and implies goodness for His slaves. May Allah set aright the affairs of all Muslims, grant them understanding of His religion, and help our scholars and writers to hold fast to, preserve persistently, and call to His religion with sure knowledge! May He protect us all from the tempting trials and the Satan ways! He is the One able to do so. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Islamically prescribed treatment

This message is from `Abdul `Aziz Bin `Abdullah Ibn Baz **to the honorable brother. May Allah protect him! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

I would like to refer to your question registered at the Department of Scholarly Research under the number: (2610), dated 4/7/1407 in which you mentioned your mother's state of forgetfulness after undergoing a cystectomy operation and wanted us to guide you to the Shar'y (Islamically prescribed) treatment for her condition.

What happened to your mother is decreed and preordained by Allah. A Muslim should be patient and hope for reward from Allah in compliance with the Words of Almighty Allah,(but give glad tidings to As-Sâbirûn (the patient).)(Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return.")(They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.)and(No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything.)The Prophet (peace be upon him) said,("Verily, greatness of reward is with greatness of trial. Indeed, when Allah loves a people, He afflicts them (with calamity). Whoever is content (with Allah's Decree), will win His Good Pleasure, and whoever is discontent (with Allah's Decree), will earn His Wrath.") (Al-Tirmidhi ranked it as Hadith Hasan [good Hadith])

We recommend you to recite over her (for healing) Surah Al-Fatihah, Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas(Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.)Surah Al-Falaq(Say: "I seek refuge with (Allâh), the Lord of the daybreak,)Surah Al-Nas(Say: "I seek refuge with (Allâh) the Lord of mankind,)as well as other Ayahs from the Noble Qur'an. You must repeat this every morning and evening. Allah (Glorified be He) has sent down the Qur'an as a remedy from all evil. Allah (Glorified be He) states,(Say: "It is for those who believe, a guide and a healing.")

We recommend that you supplicate with the following Sahih (authentic) Du'a' (supplication),("Adhhib il-ba's Rab al-nas, wa-ashfi, anta Al-Shafi, la shifa'a ila shifa'uka, shifa'an la yughadir saqaman [Remove the sickness, O Lord of mankind, and grant healing for You are the Healer. There is no healing but Your Healing, a healing that leaves no ailment].")

And("Bismillahi arqik min kuli shai'in yu'dhik, min shari kuli nafsin aw `ayn hasidin, allahu yashfika, bismillahi arqik [In the Name of Allah, I perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for you (to heal or protect you) from everything that is harming you, from the evil of every soul or envious eye. May Allah heal you. In the Name of Allah, I perform Ruqyah for you].")You should repeat these two Du'a' three times. You can offer any other Du'a' for her; however, it is best to offer the Du'a' reported from the Prophet (peace be upon him).

We also recommend that she sees a specialist, especially those who performed the operation as they might find a cure for her. May Allah guide us to that which pleases Him. May He grant your mother recovery and may He grant us all good health! He is the All-Hearing and Responsive! As-salamu `alaykum warahmatullah wabarakatuh.

Allah is Self-Sufficient and is the One Who holds the Throne, the heavens and the earth

Brief word on the subject:

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our honorable brother, may Allah grant him success. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Concerning your question about the bearers of the 'Arsh (Allah's Throne) and 'Izra'il (Azrael, Angel of Death):

Your question was:

Q: After 'Izra'il takes the lives of all creatures and all angels, and also the lives of Jibril (Gabriel), Israfil and the eight bearers of the 'Arsh, how will it be borne? Also, what will happen after 'Izra'il takes his own life by the Commandment of Allah?

A: All praise be to Allah, the Lord of the worlds, and peace and blessings be upon the man whom Allah sent as a mercy for the worlds to convey the Message of Allah to them, and upon his family, and Companions. Allah (Glorified be He) created the Throne, the heavens and the earth and holds them all by His Almighty Power. Allah stands in no need of bearers for the Throne or any others, for He (Glorified be He) says:﴾ Verily, Allâh grasps the heavens and the earth lest they should move away from their places ﴿He (Glorified be He) also says:﴾ And among His Signs is that the heaven and the earth stand by His Command. ﴿

As to `Izra'il, Allah will cause him to die by His Almighty Power as He wills, just as He causes the death of any other of His Creation. In fact, `Izra'il is not death; death is something else. `Izra'il is an angel put in charge of death, as Allah (Glorified be He) says:﴾ Say: "The angel of death, who is set over you, will take your souls." ﴿If Allah wants to cause the death of the agent, He (Glorified be He) is capable of doing anything and is the One Who disposes the affairs as He wills.

May Allah guide us all to that which pleases Him! As-salamu `alaykum warahmatullah wabarakatuh!

Engaging the services of chauffeurs and servants

All praise be to Allah, Lord of the worlds and the good end is for the pious! Peace and blessings be upon the most honorable among prophets and messengers, our Prophet, Imam, master, and role model Muhammad, and upon his family, Companions, and those who have followed his guidance to the Day of Resurrection!

Many people have complained to me about the phenomenon of hiring chauffeurs and servants and that some people engage their services without a real need for them. Even more, some of them are not Muslims and may cause great corruption to Muslims' 'Aqidah (creed), manners, and safety except those whom Allah wills. Some people requested me to discuss this issue in writing to advise the Muslims and warn them against exceeding the proper limits in this issue and underestimating its seriousness.

Undoubtedly, the increase in the number of servants, chauffeurs, and workers employed in Muslims' houses and among their families and children leads to noxious consequences that are clear to any sane person. Many people express their disapproval of this phenomenon, for some of those employees violate the morals and principles of Muslim countries. Unfortunately, Muslims underestimate the danger of fetching them from non-Muslim countries and giving them jobs, the most dangerous of which are those entailing Khulwah (being alone) with women, driving them to near or distant places, entering their houses, and freely intermixing with them. These dangers may result because of hiring chauffeurs and male servants. As for female servants, they are no less dangerous because of their free intermixing with men, nonobservance of Hijab (veil), and their Khulwah with men. Even more, those female servants may be young and beautiful, and they may be unchaste because they are used to the absolute freedom prevailing in their countries, immodest dressing, frequenting dissolute places, and watching pornographic materials. Also, some of them adopt misleading ideas and concepts and their clothes definitely disagree with the teachings of Islam. It is known that it is not permissible for non-Muslims to live in the Arabian Peninsula

because the Messenger (peace be upon him) enjoined to get the Kafirs (disbelievers) out of it. They should not enter it except for satisfying some accidental needs. Accordingly, it is not permissible to fetch or admit them to the Arabian Peninsula in which there is no place for another religion since it is the castle and homeland of Islam and the place that witnessed the Wahy (Divine Revelation). Thus, it is not permissible to admit Mushriks (those who associate others with Allah in His Divinity or worship) to it except for a temporary period for a need whose necessity is determined by the ruler, such as the ambassadors who come from non-Muslim countries for certain tasks and those who supply Muslims with the provisions they need and stay in the Muslim country for some days then return to their countries as stipulated by the ruler's instructions.

The residence of non-Muslims in the Arabian Peninsula involves serious danger against Muslims' 'Aqidah, manners, and Mahrams (spouses or unmarriageable relatives). It might lead to befriending and loving the Kafirs and imitating them in their clothing. Whoever is forced to hire a male or female servant or chauffeur must seek for the best of the best from among the Muslims not the Kafirs (disbelievers). They must exert their efforts to hire those who seem to be good and away from the manifestations of corruption and Fisq (flagrant violation of Islamic law), since some Muslims pretend to adhere to the legal rulings of Islam while they are, in fact otherwise, and thus cause great danger and corruption. We ask Allah to set right the affairs of all Muslims, protect their Din (religion) and manners, suffice them with what He has rendered lawful so as to dispense with what He has prohibited, and guide their rulers to the best that benefits the people and the country, for He is the Most Generous. May peace and blessings be upon our Prophet Muhammad, and upon his family, and Companions!

Ruling on standing up for those who enter

Q: A man entered and those present stood up for him, but I did not. Was it obligatory on me to stand up for the man? Do those who stood up for him incur sin?

A: It is not obligatory to stand up for a one who enters upon us. It is one of the high moral standards that a person, particularly, the owner of the house, stands up for his Muslim brother to shake hands with him and show him to his seat. The Prophet (peace be upon him) stood up for Fatimah (may Allah be pleased with her) and she did the same with him. The Prophet (peace be upon him) ordered his Companions (may Allah be pleased with them) to stand up for Sa`d ibn Mu`adh (may Allah be pleased with him) when he came to give his judgment on Banu Qurayzhah. Also, Talhah Ibn `Ubaydullah (may Allah be pleased with him) stood up in the presence of the Prophet (peace be upon him) upon the arrival of Ka`b Ibn Malik (may Allah be pleased with him) after Allah accepted his repentance. Talhah shook hands with him, congratulated him, and sat down again. Standing up for people in such a manner is of the high moral standards that a Muslim is allowed to do. Standing for one another out of glorification is not acceptable in Islam. Yet, it is permissible to stand up for a guest to receive him, shake hands with him, and greet him. A Muslim should not stand up for another Muslim while people are sitting without receiving or shaking hands with him. It becomes totally unacceptable when he stands up for a Muslim, who is sitting down, not for the purpose of guarding him, but out of glorification only.

Scholars classified people standing up for one another into three categories:

First: Those who stand up for a person out of glorification as non-Muslims do with their kings and noble men. The Prophet (peace be upon him) declared it impermissible. Therefore, the Prophet (peace be upon him) ordered his Companions to sit down behind him when he performed Salah (prayer) in a sitting position. When they stood up, he said:﴿ You were about to glorify me just like Persians and Romans do when they glorify their chiefs ﴾

Second: Those who stand up upon arrival or departure of a Muslim out of mere glorification without receiving or shaking hands. This is at least a Makruh (reprehensible) act.

The Companions of the Prophet (peace be upon him) used not to stand up for him upon his entering, because they knew that he disliked this action.

Third: Those who stand up for a new comer to shake hands with him, show him to his seat or the like, there is nothing wrong with that; rather, it is a commendable act as stated above.

Answering a Question on litanies and supplications recited in sessions of religious remembrance and after concluding Salah (prayer)

(Part No : 4, Page No: 396)

Brother `A.M.H. from Yemen asks:

Some people in my country recite the following supplications which have no Islamic basis. Some of are innovated and contain statements of Shirk (associating others in worship with Allah). Moreover, they attribute these supplications to the Commander of the Believers `Ali Ibn Abu Talib (May Allah be pleased with him) and others. They recite these supplications in the sessions of remembering Allah or in Masjids (mosques) after Al-Maghrib (sunset) Prayer claiming that they draw them near to Allah. For example, they say: "By the right of Allah, O men of Allah, provide us with the aid of Allah and be the help sent to us from Allah." They also say: "O Aqtab (poles), O Awtad (pillars), O masters, respond. O supporters, intercede to Allah on behalf of this servant who stands at your door, because he is afraid of his negligence. O Messenger of Allah, relieve us! You are my only resort and you are the only one to ask. You (people we call) are the best of the pious because of Hamzah, the master of martyrs, and from whom else could we seek help?! Help, O Messenger of Allah." They say: "O Allah, invoke peace and blessings on the one whom You made reason for revealing Your Mighty Secrets and the eminence of Your Merciful Light, who is the deputy of the Divine Presence and the vicegerent of Your Divine Secrets."

Could you please explain what is Bid`ah (innovation in Islam) and what is Shirk? Is offering Salah behind an Imam who repeats such supplication valid?

The Answer: All Praise is due to Allah. May peace be upon His Messenger, his family, Companions and those who follow their guidance until the Day of Judgment.

Let it be known, may Allah grant you success, that Allah (May He be Exalted) created the creation and sent messengers (peace be upon them) in order to worship Him alone and not associate others in worship with Him. He states:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾

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Worship is defined as the obedience of Allah and Prophet Muhammad (peace be upon him), abiding by what Allah and His Messenger commanded and leaving what they prohibited out of belief in Allah and His Messenger and sincere devotion. Allah states:﴿ And your Lord has decreed that you worship none but Him. ﴾**i.e. command and advise that He must be worshipped alone. He states:**﴿ All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ The Most Gracious, the Most Merciful. ﴾﴿ The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) ﴾﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾**In these Ayah, Allah (He may be Praised) explains that He is the Only one worthy of being worshipped and sought for help. Allah (Glorified and Exalted be He) states:**﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴾**Allah (Glorified be He) also says:**﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾**There are numerous Ayah in this context and they all refer to the dedication of worship to Allah alone. It is well-established that all types of invocation are acts of worship, so it is not permissible for anyone to supplicate any except his Lord or seek help or aid except from Him according to these Ayahs and the relevant Ayahs in the same context. Unlike ordinary matters and physical reasons within the ability of a living person, for this is not an act of worship. According to the divine texts and consensus of scholars, it is permissible for a person to seek help from another living person who is capable of mangaging some affairs, such as seeking help from him in warding off the evil of his son, servant, dog and the like. It is also permissible to seek the help from a present or absent living person who is able to direct matters by the physical means such as writing in order to repair his house or repair his car and so on.**

For example, Allah relates the story of Musa (Moses, peace be upon him):﴿ The man of his (own) party asked him for help against his foe ﴾

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Also one may seek the help of his comrades in Jihad (struggle), war, and so on. As for seeking help from the dead, Jinn, angels, trees, and stones, it is a form of major Shirk (associating others in worship with Allah) and an act done by the earlier polytheists with their gods such as

Al-`Uzza, Al-Lat, and other gods. Likewise, seeking help from people believed to be pious in matters that cannot be done but by Allah such as curing the sick, guiding the hearts, admission to Paradise, salvation from the Fire, and so on.

The previous Ayah, as well as similar Ayahs and Hadiths, indicate the obligation of resorting wholly to Allah in all matters and devoting worship to Him alone. Creatures were created for this reason and were commanded to worship as stated in the previous Ayah. Allah states:﴾ Worship Allâh and join none with Him (in worship) ﴿**Allah (Glorified and Exalted be He) also says:**﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿**The Prophet (peace be upon him) stated in the Hadith reported from** Mu`adh **(may Allah be pleased with him):**﴾ The right of Allah over His servants is that they should worship Him and not associate anything with Him... ﴿**Reported by Al-Bukhari and Muslim.The Prophet (peace be upon him) stated in the Hadith of** Ibn Mas`ud **(may Allah be pleased with him):**﴾ Whoever dies while still invoking an equal (in worship) to Allah, will enter Hell (Fire). ﴿**Related by** Al-Bukhari. **It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from the Hadith of** Ibn `Abbas **(may Allah be pleased with them) that when the Prophet (peace be upon him) sent** Mu`adh **to** Yemen, **he said to him:**﴾ You will soon find yourself in a community of the People of the Book, so first call them to testify that none has the right to be worshipped but Allah ﴿**In another wording:**﴾ Invite them to testify that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. ﴿**According to the narration of** Al-Bukhari: ﴾ Invite them to worship Allah alone. ﴿**It is reported in Sahih (book of authentic Hadith)** Muslim **from** Tariq ibn Ashyam Al-Ashja`i **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:**﴾ Whoever professes that there is none worthy of worship (in truth) but Allah and makes a denial of everything which people worship besides Allah, his property and blood become inviolable, and their affairs rest with Allah. ﴿**The Hadiths are numerous in this context. Tawhid (monotheism) is the origin of Islam, the basis of faith, and the foundation of all matters. It is the most important act of worship, it is the reason for both mankind and Jinn having been created, and the reason for sending all messengers**

(peace be upon them) as the previous Ayah states. The same is reiterated in Allah's statement:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿

Allah (Glorified and Exalted be He) also says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿**Allah (Glorified and Exalted be He) also says:**﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿**Allah (Glorified and Exalted be He) informs us about Nuh (Noah), Hud, Salih, Shu`ayb (peace be upon them) and what they said to their people:**﴾ Worship Allâh! You have no other Ilâh (God) but Him. ﴿**In these Ayah the call of all messengers is expressed.**

The enemies of the messengers admitted that the messengers commanded them to single out Allah in their worship and abandon other gods that they worshipped besides Him, as Allah (Glorified and Exalted be He) states in the story of `Ad when they said to Hud (peace be upon him):﴾ "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. ﴿**Allah (may He be Praised and Glorified) says about Quraysh when Prophet Muhammad (peace be upon him) called them to single out Allah with worship and abandon what they worship besides Him such as angles, pious people, idols, trees and others:**﴾ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴿**Allah informs us about them in Surah Al-Safat:**﴾ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴿﴾ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴿**Ayahs are so many in this regard.**

From the Ayahs and Hadiths we have mentioned, it should now be clear to you - May Allah guide me and you to understand Islam and recognize the right of the Lord of all the Worlds -

that these supplications and forms of seeking help that you mentioned in your question are major Shirk. This is because they entail worshipping others besides Allah and requesting things from others who are not capable of fulfilling these needs such as the dead and the absent. This is worse than the Shirk of the earlier generation because they used to associate others with Allah in times of prosperity but in the case of adversity, they devoted their worship to Allah because they knew that He was Able to rescue them from hardships as Allah states in His Glorious Book about those polytheists:﴾ And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others. ﴿**Allah (may He be Praised and Glorified) addressed them in another Ayah in Surah Al-Isra':**﴾ And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful. ﴿

Were polytheists to claim: We do not mean that these people bring benefit themselves, heal our sick, help us, or harm their enemy, but we seek their intercession with Allah,

in reply to them, this is what the earlier disbelievers used to believe that their gods could not

create, provide sustenance, benefit, or bring harm themselves and the Qur'an proves this. They only wanted their intercession, high standing, and drawing near to Allah through them as Allah (may He be Praised and Glorified) states in Surah Yunus (peace be upon him): ﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴿ **Hence, Allah answered them in His statement:** ﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴿ **Allah (He may be Praised) explains that He knows of**

no intercessor in the heavens or on earth in the way the polytheists believe and what Allah does not know, surly does not exist. Nothing is hidden from Him as He states in Surah Al-Zumar: ﴾ The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. ﴿﴾ Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿ ﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿ **Allah (He may be Praised) states that worship is for Him alone and servants must devote worship to Him, because His command to the prophet (peace be upon him) to worship Him is a command for all people. The meaning of faith here is to worship. Worship means to obey Allah and His Messenger (peace be upon him) as mentioned previously including supplication, seeking help, fear, hope, slaughter, vows, Salah, Sawm (fasting) and other matters that Allah and His Messenger commanded. He (Glorified and Exalted be He) further stated :** ﴾ And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." ﴿ **i.e. they say:** ﴾ We worship them only that they may bring us near to Allâh. ﴿ **So Allah answered them:** ﴾ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿ **Allah (He may be Praised) explains in this Ayah that the disbelievers do not worship the idols besides Him but to bring them near to Allah. This is what the disbelievers believed in the past and today. Allah refutes this :** ﴾ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿ **So, Allah rejected their claim that their gods brought them near to Allah and showed their disbelief because of worshipping others besides Him. Thus, it is known to those who have the least discernment that the earlier polytheists' disbelieved by making Prophets, pious people, trees, stones and other creatures intercessors between them and Allah. They believed that they met their needs without the permission and consent of Allah as ministers intercede with their kings. They compared Him to kings and leaders saying: as those who need something from a king or a leader intercede with them through their companions**

and ministers, so we draw near to Allah by His servants, Prophets, and pious people. This is mere falsehood because He (He may be Praised) has no equals, can not be compared to His creatures, and no one is able to intercede with Him except by His permission. Intercession can not be granted except to the people of Tawhid. He is All-Able over all things, All-Knowing of all things. He is the Most Merciful who fears no one. Unlike kings and leaders who are not able to do everything and do not know everything, He is Supreme over His Servants and the Administrator of their affairs according to His Will. Kings need ministers, servants, and soldiers to help them in matters which they cannot do. They also need to be informed of the needs of those whom they do not know because kings and leaders may oppress and get angry unjustly, so they need people to beg them and seek their pleasure such as ministers and companions. As for the Lord (Glorified and Exalted be He), He is not in need of His servants. He is More Merciful than their own mothers. He is the Just Ruler who places things in their right measure according to His wisdom, knowledge, and ability. So, it is not permissible to equate Him with His creation in any way. Therefore, Allah (He may be Praised) explained in His Book that the polytheists admit that He is the Creator, the Provider, and the Controller. He is the One who answers the one who is compelled by necessity, removes harm, and gives life, causes death as well as His other actions. The problem between the polytheists and messengers was in showing sincerity in worship to Allah alone. Allah states: ﴾ And if you ask them who created them, they will surely say: "Allâh." ﴿ **-** ﴾ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴿ **The Ayahs are numerous in this context and we have mentioned the Ayahs which indicate that the dispute between the messengers and their nations was in showing sincerity in worship to Allah alone as Allah states:** ﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿ **... and the like Ayahs to the same effect.**

Allah declares in many places of His Book the status of intercession, as He states in Surah Al-Baqarah: ﴾ Who is he that can intercede with Him except with His Permission ﴿ **He states in Surah Al-Najm:** ﴾ And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with. ﴿ **In Surah Al-Anbiya' in the description of the angels:** ﴾ and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. ﴿ **Allah (Glorified and Exalted be He) informs us that He does not accept disbelief from His servants but only gratitude. The meaning of**

gratitude is to believe in Him and fulfill His ordinances with full obedience. Allah states in Surah Al-Zumar:﴾ If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. ﴿ Al-Bukhari **related in his Sahih (book of authentic Hadiths) from** Abu Hurayrah **(may Allah be pleased with him) that he said:**﴾ O Messenger of Allah! Who is most lucky to be worthy of your intercession? The Messenger of Allah (peace be upon him) said: O Abu Hurayrah! It is he who said: There is no god but Allah sincerely from his heart or said: sincerely from his inner self. ﴿**It is reported in the Sahih from** Anas **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:**﴾ Every prophet has a definitely answered invocation. Every prophet hastened in (making) his invocation, but I have reserved my invocation as intercession for my Ummah (nation) on the Day of Resurrection. It will include, if Allah so wills, whoever from Ummah dies associating nothing with Allah. ﴿**The Hadiths are numerous in this context. All the Ayahs and Hadiths that we mentioned indicate that worship is the sole right of Allah. It is not permissible to devote any act of worship to other than Allah such as prophets or others. Intercession is also the sole right of Allah as He states:**﴾ Say: "To Allâh belongs all intercession." ﴿**...**

Intercession is not the due right on any except if Allah grants it to him/her and is pleased with the one who deserves intercession. He (He may be Glorified) does not accept but Tawhid as previously mentioned. As for polytheists, they have no share of intercession as Allah states:﴾ So no intercession of intercessors will be of any use to them. ﴿**Allah (Exalted be He) also says:**﴾ There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to. ﴿**...**

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Wrongdoing means Shirk when indefinitely uttered, as He states:﴾ And it is the disbelievers who are the Zâlimûn (wrong-doers). ﴿**Allah (Exalted be He) also states:**﴾ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴿

As for what you mentioned in your question that some Sufis **use the following words in mosques:(O Allah, invoke peace and blessings on the one whom You made reason for revealing Your Mighty Secrets and the eminence of Your Merciful Lights..).**

The answer is: Such words and their likes are kinds of exaggeration and over-glorification which Prophet Muhammad (peace be upon him) warned against in the Hadithrelated by Muslim **in his Sahihfrom** \`Abdullah ibn Mas\`ud **(may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) stated:**﴾ Ruined are those who are harsh in religion ﴿**He said it thrice. Imam** Al-Khattabi **(may Allah be merciful with him) said: "those who are harsh in religion" refers to those who go deep into things and exaggerate in searching for it such as theologians who delve into matters which their minds cannot accurately grasp .**

Abu Al-Sa\`adat ibn Al-Athir **said: They are the people who exaggerate in speech from the end of their throats. The word is taken from Nat\` which means the upper part of the mouth. It is used to signify any speech or action uttered in such manner.**

It is evident from the clarification of these two linguists that this form of invoking peace and blessings on the Prophet (peace be upon him) is of this kind that is forbidden. Every Muslim should know quite well the form related from the Prophet (peace be upon him) regarding invoking peace and blessings upon him, which is sufficient.For example, Al-Bukhari and Muslim **related in their Sahih,the wordings are of** Al-Bukhari, **from** Ka\`b ibn \`Ujrah **(may Allah be pleased with him)**﴾ that the Companions (may Allah be pleased with them) said: O Messenger of Allah, we have been commanded to invoke peace and blessings

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upon you; how should we do so? He said: Say: "O Allah, invoke peace on Muhammad and the family of Muhammad as You invoked peace on Ibrahim (Abraham) and the family of Abraham. Verily, You are Praiseworthy and All-Majestic. O Allah, invoke blessings on Muhammad and the family of Muhammad as You invoked blessings on Abraham and the family of Abraham. Verily, You are Praiseworthy and All-Majestic." ﴿

It is related in the Two Sahihfrom Abu Humayd Al-Sa\`idy (may Allah be pleased with him)﴾ They asked: O Messenger of Allah! How should we pray for you? The Prophet (peace be upon him) said: Say! O Allah, Have mercy on Muhammad, the family of Muhammad, his wives, and offspring as You have mercy on the family of Abraham. [O Allah], invoke Blessings upon Muhammad, his wives, and offspring as You blessed the family of Abraham in the worlds. Verily, You are Praiseworthy and All-Majestic. ﴿In Sahih Muslim from Abu Mas\`ud Al-Ansari (may Allah be pleased with him) that he said: Bashir ibn Sa\`d said: ﴾ O Messenger of Allah, Allah has ordered us to ask for blessings on you, then how to do that? The Messenger of Allah kept silent and then said: Say as I taught you, O Allah, Have mercy on Muhammad and the family of Muhammad as You had mercy on the family of Ibrahim and send blessings to Muhammad and the family of Muhammad as You sent blessings to the family of Ibrahim among humankind for You are Praiseworthy and All-Majestic. ﴿

These words and their like that are authentically reported from the Prophet (peace be upon him) should be learned by Muslims to use in invoking peace and blessings on the Prophet (peace be upon him), because the Messenger (peace be upon him) was most knowledgeable of what is proper to be used in invoking peace and blessings on him. He was the most knowledgeable of the words to be used as a right of his Lord. As for the exaggerated and innovated words that imply untrue meanings such as words you mentioned in your question, they must not be used because of the exaggeration and over-glorification, which may be misinterpreted. They are also contrary to the words which the Prophet (peace be upon him) chose and guided his nation to; he was the most knowledgeable and the furthest from over-glorification (peace be upon him).

I hope that the proofs which we mentioned explain the reality of Tawhid, the reality of Shirk, and the difference between the beliefs of

the early polytheists and the late one

in this context. I hope I clearly explained the permissible form of invoking peace and blessings on the Prophet (peace be upon him). As for those who do not want to know the truth, it will be because of following their whims. Allah (May He be Exalted) states:﴾ But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists). ﴿

Thus, Allah explains in this Ayah that people in regard to what Allah has sent down with the Messenger (peace be upon him) are of two kinds: Those who respond to Allah and His Messenger and those who follow their desires. Allah informs us that there is no worse than those who follow their whims away from the ordinances of Allah. May Allah save us from following our desires. We ask Him to make us, as well as our Muslim brothers, among those who respond to Allah and His Messenger, who glorify His Shari`ah and warn people against Bid`ah (innovation) and whims that violate His Shari`ah, for He is the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who follow him in righteousness.

Vice President of the Islamic University in Al-Madinah Al-Munawwarah.

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A word of counsel to Dr. Yusuf Al-Hajiri on the occasion of being appointed a Minister

From `Abdul `Aziz Bin `Abdullah ibn Baz to His Honor, Minister of Health, Dr. Yusuf Al-Hajiri, may Allah guide him to all goodness! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

I have been informed that you have been appointed as Minister of Health. May Allah grant you success, guide and help you to carry out your duties in the best manner that pleases Him and benefits people. He indeed is He Who responds to supplications. It is not proper for me to congratulate you on this post, for as you know its responsibilities and dangers are great. However, it is proper to congratulate you for having gained the confidence of the officials. I ask Allah (Glorified and Exalted be He) to guide you to goodness beyond their expectations and to fulfill by your hands Muslims' hopes of righteousness, progress, and success.

Marking this occasion, I recommend you to have Taqwa (fearing Allah as He should be feared) in all matters. Taqwa brings about all good and removes all evil. Taqwa rectifies matters in this worldly life and in the Hereafter and earns the servant the right to Allah's Help and success. Taqwa relieves all disasters, facilitates all matters, and guarantees a good end. Allah (Glorified be He) states:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿Allah (Glorified be He) also says:﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿Allah (Glorified be He) also says:﴾ And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). ﴿Allah (Glorified be He) also says:﴾ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ﴿Allah (Glorified be He) also says:﴾ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ﴿There are so many Ayahs (Qur'anic verses) to the same effect.

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Allah calls His Religion Taqwa, for He (Glorified be He) saves the upright person from all evils of this world and the Hereafter and grants him happiness in this life and the eternal life, if he remains upright and patient.

Reality of Taqwa is devotion to Allah in all matters, glorifying, being mindful, fearing Him, and hoping for His Favors. It is being obedient to Him and His Messenger (peace be upon him). It is Taqwa to feel responsible, undertake work with vigorousness, determination and patience, and avoid laziness, boredom, and discontent with hard work. Taqwa means submission to Allah, seeking His Help in everything and believing wholeheartedly that there is neither might nor power except with Allah! It is reported in the Sahih (authentic) Hadith that the Prophet (peace be upon him) said to Abu Musa: ﴾ Shall I not inform you about one of the treasures of Jannah (Paradise)? I said: Yes O Messenger of Allah. He (peace be upon him) said: There is neither might nor power except with Allah. ﴿Taqwa involves lowering the gaze from looking to the adornments of the life of this world, avoiding competing for them, and hoping for the Hereafter instead. The advice of `Umar (may Allah be pleased with him) to Abu `Ubaydah when he appointed him as leader of the army in Al-Sham (The Levant): "I advise you to fear Allah Who remains while all others vanish, Who guides us from aberrance and takes us out from darkness to light. Lower your gaze from the world and divert your heart from clinging to it. Beware of being destroyed by it as it destroyed the generations before you, as you have seen their fate." Taqwa involves advising all Muslims in all cases and seeking help from the people of faith, honesty, and power as much as possible. Beware of appointing those notorious for vice, betrayal, and weak Islamic commitment in the official positions. He who fears Allah, Allah will grant him success and ease of matters. Allah (Exalted be He) states:﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿Taqwa also means to enforce those who are under your authority to abide by the Truth and to encourage them to follow it by pointing out its good outcome and warning them against the opposite. You should be a high ideal and good example of honesty, power,

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and trustworthiness in work, and all other good morals, so that he who is under your supervision above you, or like you may emulate you. Remember that Allah (Exalted be He) states:﴾ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴿Allah (Exalted be He) also says:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿

I beseech Allah with His Most Beautiful Names and Honorable Attributes to grant you success, to guide your confidants, and to help you carry out your duties in the best manner that pleases Him and benefits people. Allah is the Guardian and the One Able to do this.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Vice President of the Islamic University in Al-Madinah Al-Munawwarah

A person who is killed in anti-narcotic combat is a martyr and a person who informs about drug dens is rewarded

`Ali `Abdullah Jam`an from the Eastern region says that undoubtedly the anti-narcotic division works hard to fight drug smuggling into this sacred land. Thanks to Allah, the anti-narcotic officers managed to thwart the activities of drug mongers.

Your Honor, is a person who is killed in anti-narcotic operations considered a martyr? What is the ruling on giving information that helps police officers find these dens? Please, advise! May Allah reward you!

Answer: Undoubtedly, anti-narcotic and alcoholic control forces are of the greatest kinds of Jihad (fighting/striving in the Cause of Allah). It is obligatory upon citizens to cooperate in combating them for the public's interest. This protects the public from harm and from the spread of drugs and alcohol. He who is killed while combating this evil and having good intentions is to be considered a martyr. Likewise, he who helps expose these dens to the officials is to be rewarded. Thus, he is to be considered a Mujahid (one striving/fighting in the Cause of Allah) in the interest of Muslims and protecting the society from harm. May Allah guide drug mongers to the Truth and make them safe from the evils of themselves and the tricks of Satan! May Allah grant those who combat them success, help them carry out their duties, lead them to the right path, and help them triumph over the party of Satan! Indeed, He is the best to be sought for help.

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The ruling on boxing, bullfighting, and freestyle wrestling

Q: A questioner from Egypt is asking about the ruling of Islam on boxing, bullfighting, and freestyle wrestling?

A: Boxing and bullfighting are of the rejected prohibited things because of the great harm and danger involved. Moreover, bullfighting entails torturing these animals. However, there is no harm in practicing freestyle wrestling so long as it does not involve danger, harm, or uncovering one's `Awrah (private parts of the body that must be covered in public). The Hadith mentions that the (Prophet (peace be upon him) wrestled Yazid ibn Rukanah and defeated him (peace be uppon him).) **This is because the basic ruling expresses permission unless otherwise declared by Islamic law. The Islamic Fiqh Academy, an affiliate of the Muslim World League, has issued a decree prohibiting boxing and bullfighting for the aforementioned reasons. Following is the text:**

The Third Decree

on the issue of boxing, freestyle wrestling, and bullfighting

Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet, our master and Prophet Muhammad (peace be upon him), his family, and Companions.

The Islamic Fiqh Academy of the Muslim World League in its tenth session held at Makkah Al-Mukarramah **during the period (from Sat. Safar 24, 1408 A.H./October 17, 1987 A.D. to Wed. Safar 28, 1408 A.H/Oct. 21, 1987 A.D.)**

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investigated the legal decision concerning the boxing and freestyle wrestling as practiced in some foreign countries, and bullfighting as a permissible sporting game, the academy reviewed and discussed all aspects of this issue and considered the results of such practices that have been classed as sports and broadcast on TV programs in Islamic and non-Islamic countries. After looking into the studies submitted to the academy in its previous session by competent doctors and the information provided by some statistics presented regarding what has happened in the world as a result of practicing boxing and the tragic incidents seen on TV resulting from it, the council of the academy decided the following:

First: Boxing:

The Academy Council has unanimously agreed that boxing as practiced nowadays in contests and sport centers in our countries is a prohibited practice in the Islamic Shari`ah. It is based on permitting fighters to injure each other to the extent that could lead to blindness, permanent severe brain damage, serious fractures, or death; without imposing any liability on the other party. In addition, spectators derive pleasure from the winner's victory and feelings of happiness for the injury suffered by the loser. This is absolutely prohibited and rejected in Islam for Allah states (Exalted be He) (and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)) **And His Statement (Exalted be He):** (And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.) **In addition to the statement of the Prophet (peace be upon him):** (There should be neither causing nor reciprocating harm) **Thus, the jurists of Shari`ah state that if a person makes his blood violable to another saying: (kill me), it is impermissible for the other to do this and if he does , he shall be liable to punishment.**

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Therefore, the council rules that it is impermissible to deem this sort of boxing as a sport or to practice it, for the concept of sport depends on training without causing harm or injury. Moreover, it should be removed from local sports programs or international participation. The council also approves the impermissibility of broadcasting such contests on TV to protect the youth from learning such bad acts or imitating them.

Second: Freestyle Wrestling:

As for freestyle wrestling in which wrestlers deem it lawful to hurt one another and cause injury, the council views that it completely resembles boxing even if there are slight differences between them, because the legal physical reasons for the prohibitions of boxing exist in freestyle wrestling that assumes the nature of fighting. Thus, it takes the same ruling of prohibition. Regarding other types of wrestling practiced for physical exercise without

causing any injury, they are legally permissible and the council does not view their prohibition.

Third: Bullfighting:

As for bullfighting that is a custom in some countries, in which bulls are killed by a skilled matador using some weapons, it is also prohibited as it is legally impermissible in Islam to kill animals by means of torture with sharp objects being thrust in their bodies. This frequently leads to killing the bull, which is a brutal act and rejected by Islamic law. The Messenger (peace be upon him) stated in the Sahih (authentic Hadith):(A woman was cast into Hellfire because of a cat which she tied up and did not feed, nor did she release it to feed upon the vermin of the earth)**Thus, if locking up cats is a cause for entering Hellfire on the Day of Resurrection, how will it be in the case of torturing a bull to death using weapons?**

Fourth: Promoting Animal Fights :

The council also declares the prohibition of animal fights thst take place in some countries where they promote fighting between animals such as camels, rams, cocks, and others until they kill or injure each other.

Praise be to Allah, the Lord of the Creation. May Peace and blessings be upon our master Muhammad, his family and Companions.

The discussion on this topic was attended by Professor Najm `Abdullah `Abdul-Wahid **from** Kuwait **.**

Signature	.	Signature
Vice President	.	President of the Academy Council
Prof. Abdullah `Umar Nasif	.	`Abdul-`Aziz ibn `Abdullah ibn Baz
Signature	Signature	Signature
Muhammad ibn Jubayr	Prof. Bakr `Abdullah Abu Zayd	`Abdullah `Abdur-rahman Al-Bassam
Signature	Signature	Signature
Salih Ibn Fawzan ibn `Abdullah Al-Fawzan	Muhammad ibn `Abdullah ibn Sabil	Mustafa Ahmad Al-Zarqa'
Signature	Signature	Signature
Muhammad Mahmud Al-Sawwaf	Abul-Hasan `Aly Al-Husny Al-Nadawy	Muhammad Rashid Raghib Qabbany
Signature	Signature	Signature
Muhammad Al-Shadhely AL-Nayfar	Abu-Bakr Jumy	Prof. Ahmad Fahmy Abu Sinnah
Signature	Signature	Signature
Muhammad Al-Habib ibn Al-kjujah	Muhammad Salim ibn `Abdul-Wadud	Prof. Talal `Umar Bafaqih

..

Reporter of the council of the Islamic Fiqh Academy

The following had been absent from this round: His Eminence Professor: Yusuf Al-Qaradawy, **his Eminence shaykh** Salih Ibn `Uthaymin, **his Eminence shaykh** `Abdul-Quddus Al-Hashimy, **his Excellency staff general** Mahmud Shit Khattab, **his Eminence shaykh** Hasanayn Muhammad Makhluf, **in addition to his Eminence shaykh** Mabruk Mas`ud Al-`Awwady **.**

A refutation of the claim that the Shari`ah rulings are not compatible with modern time

Q: Some people allege that the Shari`ah contains some rulings incompatible with modern time and hence must be reconsidered and modified. They give as illustration the ruling pertinent to inheritance where the share of a man is double the share of two women. What is the Islamic view concerning those who make this claim?

A: No one can object to or change the Shari'ah rulings that Allah has ordained and explained for His servants in the Qur'an or through His Messenger (peace be upon him). These rulings include, for instance, regulations concerning inheritance, Zakah (obligatory charity), Sawm (fasting), and the Five Obligatory Daily Prayers, and other ordinances which are ordained by Allah and agreed upon by the Muslim Ummah (nation). Adherence to these eternal decisive rulings is binding upon Muslims, from the time of the Prophet (peace be upon him) and until the Day of Resurrection. Among these rulings is the extra share of the inheritance given in certain circumstances to male heirs, the sons, the male offspring of the sons, the agnate and uterine brothers and to the father. It is obligatory to abide by these rulings, which are part of one's faith, as stated in the Qur'an and as agreed upon by Muslim scholars. Whoever claims that overlooking these rulings leads to more well-being, or deliberately supports such claim, is considered Kafir (disbeliever). For, this would be a blatant opposition to Allah's command (may He be Praised), His Messenger's Sunnah (peace be upon him), and Ijma` (consensus of scholars) of the Ummah. The ruler of the Muslim Ummah must ask the upholders of such claim to perform Tawbah (repentance to Allah), if they are Muslims. Else, they would become subject to capital punishment, for committing apostasy. The Prophet (peace be upon him) stated: (Whoever changes his religion (Islam) must be executed.) **(Related by Al Bukhari)**

May Allah keep us and all Muslims safe from misleading trials and from contravening the divine Shari`ah.

Ruling on judging by laws other than those decreed by Allah

Q: Are the rulers who judge by laws other than what Allah decreed considered Kafirs (disbelievers)? And in case they can still be considered Muslims, how can we reconcile this with Allah's Saying: ﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾ **?**

A: Those who judge by laws other than what Allah revealed vary according to their beliefs and deeds. Those who rule by secular laws believing that they are more appropriate and propitious than the revealed Laws of Allah are Kafirs (disbelievers) according the unanimous view of Muslim scholars. The same ruling applies to those who rule by manmade laws instead of the Shari`ah (Islamic law) of Allah believing that it is permissible to do so, even if they still acknowledge that the Shari`ah is more superior than manmade laws. This is because they make lawful what Allah has prohibited

Whoever judges by what Allah did not reveal on the ground of mere whimsical desires, or in the hope of earning some material gain, or due to hostility towards the defendant, or for any other reason while being fully aware that by doing so he is disobedient to Allah and that it is obligatory to rule by the Shari`ah, such a person is a grave sinner and has indeed fallen in minor Kufr (disbelief), Zhulm (injustice), and Fisq (flagrant violation of Islamic law). This ruling is reported from** Ibn `Abbas **(may Allah be pleased with them both), Tawus **and a group of the Salaf (righteous predecessors). This was also the preponderant view of the majority of Muslim scholars. In the end, it is Allah alone who grants success.**

Fear Allah as much as you can

Q: We are a group of friends and we always gather to discuss Islamic and secular matters. Once, one the question was put forth : Can one lead a perfect Islamic life taking into account living in a society and dealing with its positive and negative aspects and influences alike? In other words, can one avoid all that is prohibited, enjoy oneself with all that is allowed in the Book of Allah, and act in accordance with the Sunnah of Al-Mustafa (the chosen Prophet) (peace be upon him) doing what it permits and avoiding what it forbids?

There were many answers to this query. They all are affirmative but people differ regarding to what extent one can do so. Some agree that one can lead a perfect Muslim life, while another group may not agree claiming that the influences of society are so strong and its effects are numerous. Moreover, there may be many wrong matters, which despite being wrong; the community allows them such as football that receives great encouragement in all countries although it contains lesser benefit to youth when compared to horsemanship, swimming, and archery for instance.

Similarly, photography and statues of animate beings, foods, i.e. imports of meat from other countries, bank interests, etc.

After a long discussion and various disagreements, we decided to send the question to you so that we may have a satisfactory answer.

A: A Muslim is not infallible, as the Prophetic statement declares, (To err is human but the best of those who err

is the one who repents to Allah.) However, it is not impossible for a Muslim in a Muslim community to adhere to Islam within his capacity and in accordance with Allah's Statement, (So keep your duty to Allâh and fear Him as much as you can) It does not harm him when he may make some mistakes which he does not commit intentionally or he thinks they are permissible according to his Ijtihad (juristic effort to infer expert legal rulings) and Islamic information, or by asking some scholars who give him a Fatwa that runs counter the Noble Shari`ah (Islamic Law). What I want to point out to is that a Muslim must fear Allah as much as possible, abstain from what Allah prohibits, and make an effort to fulfill what is obligatory on him. If he commits a mistake, he must immediately offer sincere repentance to Allah (Exalted be He).

There is no conflict between the Two Ayahs

The Qur'anic reader `Abdul-Rahman Al-Shithri from Riyadh, asks how to reconcile between the two following Ayahs (Qur'anic verses): ﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿ **and Allah's statement:** ﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿ **? Is there any conflict between them?**

A: There is no conflict between the two Ayahs, because the first Ayah was revealed concerning those who died in the state of Shirk (associating others with Allah in His Divinity or worship) and did not repent. Allah will not forgive those people and they will enter Hell, as Allah (may He be Praised) states:﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿**Allah (Glorified and Exalted be He) states:**﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿**There are many Ayahs to this effect.**

However, the Second Ayah in which Allah (may He be Praised) states:﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿**was revealed regarding those who repent. Similarly, the Ayah that reads:**﴾ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿**was also revealed concerning those who repent, according to the consensus of scholars. Allah is the Grantor of success!**

Outset and End of the Last Third of Night

Q: It is reported in the Hadith that ﴿ Allah descends every night to the lowest heaven in the last third of the night; ﴾ **when does the last third of the night begin and end?**

A: There are Mutawatir Hadiths (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) from the Messenger of Allah (peace be upon him) that prove that Allah descends. The Prophet (peace be upon him) stated,﴿ Our Lord descends to the lowest heaven every night when the last third of the night begins when He says, 'Who calls Me to answer him? Who asks Me to give him? Who asks Me for forgiveness to forgive him? ﴾

Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) unanimously agreed that Allah descends in a manner that befits Him and that He is not like His creation at all in any of His Attributes, as He states,﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾**He (Glorified and Exalted be He) also says,**﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾**According to Ahl-ul-Sunnah wal-Jama`ah, we must accept the Ayat and hadiths that speak of the Attributes of Allah as they are without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). At the same time, we must believe in them and believe that what is mentioned in these texts is true without likening Allah to His creation or discussing the nature of His attributes. Rather, their view concerning His attributes is like their view concerning His Dhat (essence). Ahl-ul-Sunnah wal-Jama`ah affirm the Essence of Allah without Takyif, or Tamthil, and thus, we must also affirm His Attributes without Takyif or Tamthil. The descent of Allah occurs in every country in a manner that befits Allah, because the descent of Allah is not like the descent of any of His creation. He is described as descending in the last part of the night in all parts of the world in a manner that befits His Majesty, may He be exalted.**

No one can know how He descends just as no one can know how His Essence is, except Him. He states,﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴾

The time of the first and last third of the night differs according to the season; if the night is nine hours long, then the time of descent begins at the onset of the seventh hour and continues until dawn. If the night is twelve hours long, then the last third begins at the beginning of the ninth hour until the break of dawn and so on, depending on how long or short the night is in each place. May Allah grant us success!

Allah Forgives Sins After Sincere Repentance

Q: My friends have some of my photos; I requested them to return the photos in order to destroy them out of fear from Allah. Some responded and others refused on the pretext that the sin falls upon them, not upon me. Is this correct? Please, advise.

A:

Allah (may He be Praised) wipes out one's sins, if one sincerely repents of them. Allah (may He be Praised) states:﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾**The Prophet (peace be upon him) states:**﴿ Islam wipes out all that has gone before it (previous misdeeds) and repentance also wipes out all that has gone before it. ﴾**You should destroy all the photos you have, because the Prophet (peace be upon him) said to** `Ali **(may Allah be pleased with him):**﴿ Spare no portrait undamaged and leave not a high grave unleveled.'' ﴾**Related by Imam** Muslim **in his Sahih (authentic) book of Hadith.You are discharged from responsibility for your photos that people have so long as you asked them to return the photos and they refused. In this case, repentance covers up the sin and the sin is with those who keep them. May Allah guide all Muslims!**

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The ruling on circumcision

Q: What is the ruling on circumcision?

A: Circumcision is one of the Sunan-ul-Fitrah (Islamic practices of personal hygiene) and it is one of the distinguishing features of Muslims. It is reported inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated,﴾ Five practices are characteristics of the Fitrah: circumcision, shaving the pubic hair, cutting the mustaches short, clipping the nails, and removing the hair of the armpits. ﴿So, the Prophet (peace be upon him) first mentioned circumcision and informed us that it is one of Sunan-ul-Fitrah.

The legal Islamic Circumcision is defined as cutting the foreskin covering the tip of the male organ only. Those who remove the skin surrounding the male member or the entire organ as done in some primitive countries, and ignorantly claimed to be Islamic is but something prescribed by Satan and made fair-seeming to the ignorant. It is a torment to the one who is circumcised and contradicts the Sunnah of Muhammad (peace be upon him) and the Islamic Shari`ah (Law) that brings about easiness and urges preservation of life.

It is Haram (prohibited) for a number of reasons including the following:

1- The Sunnah prescribes cutting off the foreskin covering the male organ only.

2- It is a kind of torture and mutilation. The Messenger of Allah (peace and be upon him) forbade mayhem, torture even of dumb beasts, or cutting off their limbs. It is more appropriate that tormenting the children of Adam be more forbidden and a more serious sin.

3- This is contrary to humanness and kindness as encouraged by the Messenger of Allah (peace be upon him) when he stated,﴾ "Verily Allah has enjoined goodness to everything..." ﴿

4- This may lead to disease or death of the one who is circumcised and this is not permissible. Allah (Exalted be He) states,﴾ and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh) ﴿Allah (Glorified be He) also says:﴾ And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. ﴿Hence, the scholars state that it is not obligatory to circumcise an adult, if there is fear that his life may be endangered.

With regard to bringing men and women together on a certain day

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to attend the circumcision and displaying the child uncovered in front of them, this is Haram, because it involves uncovering the `Awrah (private parts of the body that must be covered in public) which Islam ordered to be covered, and forbade us to uncover it.

Similarly, free intermixing of men and women on this occasion is not permitted because of the Fitnah (temptation) involved and because it goes against the Shari`ah.

The Ideal Example

Q 1: A man from Riyadh asks about a question often repeated in the press or other interviews; who is your best ideal example? Answers to this question vary from one to another. Some say that their ideal example is Muhammad, the Messenger of Allah (peace be upon him). Others say that their father is their best example.

How valid is this question? Is there a connection between this question and the Ayah (Qur'anic verse) of Surah (Qur'anic chapter) An-Nahl no. (60) in which Allah (Exalted be He) states: ﴾ For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise. ﴿ **and the Ayah of Surah Al-Rum no. (27) that reads:** ﴾ And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. ﴿ **Please, advise. May Allah reward you!**

A 1 : In respect of your question, the meaning differs; if the question means the highest description, the answer is Allah Alone for to Him belong the Highest Example i.e. the Highest Description in all aspects. He (may He be Praised) is Perfect in His Being, Names, Attributes, and Actions. There is nothing like, equal, or rival unto Him. The two Ayahs you quoted above convey this meaning. Allah (Glorified and Exalted be He) states:﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿**Allah (may He be Praised) also states:**﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿**If the question refers to the best example of life and conduct, it refers to the Messenger (peace be upon him), because he is the most perfect man regarding guidance, way of life, words, and deeds. He is the highest and best example for the believers in their way of life, actions, Jihad, patience, and the rest of good morals.**

Allah (may He be Praised) states:﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴿**Allah (Glorified and Exalted be He) describes His Prophet (peace be upon him) stating:**﴾ And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character. ﴿ \`Aishah **(may Allah be pleased with her) said:**﴾ The character of the Prophet (peace be upon him) was the Qur'an. ﴿**It means that the Prophet (peace be upon him) abided by the orders of the Qur'an, avoided its prohibitions, adopted the good morals for which the Qur'an praises people, and kept away from the bad ones for which it dispraises people. Allah is the Grantor of success.**

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How to have trust in Allah?

A questioner from Kirkuk in Iraq asks: We have had a discussion regarding Tawakkul (placing one's trust in Allah). Should Tawakul be accompanied by observing all physical means? We know that some righteous people such as Maryam received summer fruits in winter and vice versa although she did not make any physical effort and devoted all her time to worship. Please, advise. May Allah bless you!

A: Tawakkul includes two things: First: Reliance on Allah accompanied by the belief that He is the Originator of causes, that His decree will come to pass, and that He (Glorified and Exalted be He) decrees, reckons, and records all things.

Second: Seeking all the possible means. Abandoning the means that make a thing is not a form of Tawakkul. Tawakkul should combine between considering the possible means and putting one's trust in Allah. Whoever does not observe them, contradicts Shar` (Law) and sound reason. Allah (Glorified and Exalted be He) and His Messenger commanded and urged His servants to seek the possible means. It is not permissible for a Muslim to abandon the physical means, for Tawakkul will not be perfect unless a person seeks all possible means. Shari`ah enjoins marriage to safeguard chastity and preserve the human race. If any person says that he will not get married and will wait to have a child, he is foolish. It is not permissible for a person to stay at home or the Masjid (Mosque) to collect Sadaqah (voluntary charity), as this is not Tawakkul. He should strive and work hard to seek means for provision. Maryam **(may Allah be merciful with her) did not abandon taking the possible means. Whoever believes so is mistaken. Allah inspired her,** ﴿ "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." ﴾ **This is an order to take the physical means and shake the date-palm until the dates fall. It was never mentioned in her biography that she abandoned taking all possible means. As for the provision which she was given,**

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Allah honored and provided her with, it does not indicate that she abandoned taking the possible means. She used to worship Allah and seek the possible means. When Allah confers some Karamah (an extraordinary event performed by a pious person) on a righteous person out of His Generosity, this does not indicate that they have abandoned taking the possible means. It is authentically reported that the Prophet (peace be upon him) stated, ﴿ "Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose hope." ﴾ **Allah (Glorified be He) states,** ﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾ **Allah orders His servants to worship and seek His help. Both are ways of attaining happiness in this worldly life and in the Hereafter as indicated by many Ayahs (Qur'anic Verses).**

Explaining Some Issues Relevant to Callers to Allah

This is a massage from `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother. May Allah grant him success! May Allah's Peace, Mercy and Blessings be upon you!

I have received your message and read it. I learned that you received the books sent to you by the General Presidency of Scholarly Research and Ifta’ and that you also requested clarification on some issues of concern to callers to Allah.

I inform you that one who calls to Allah should be knowledgeable on the subjects he calls to, comprehend texts of the Qur'an and Sunnah, as well as the statements of scholars on the subjects he deals with. For example, if he will discuss Tawhid (Monotheism) and avoiding Shirk (ascribing partners to Allah in worship), he should study Ayahs (Qur'anic Verses) and Hadiths which explain Tawhid and views held by scholars of Tafsir (exegesis of the meanings of the Qur'an) on these Ayahs, such as Ibn Kathir, Ibn Jarir and Al-Baghawy. This will acquaint one regarding the essence of Tawhid and Shirk.

Among the most useful books on this topic are the books of Sheikh-ul-Islam Ibn Taymiyyah, Ibn Al-Qayyim and Sheikh Muhammad Ibn `Abdul-Wahhab and other scholars who followed their footsteps. Among the useful books in this respect are Zad Al-Ma`ad by by Ibn Al-Qayyim and Al-Qa`idah Al-Jalilah Fi Al-Tawassul Wal-Wasilah (The Noble Principle of Tawassul and Wasilah by Sheikh-ul-Islam Ibn Taymiyyah, Al-`Aqidah Al-Wasitiyyah (The Creed of the People of Wasit) by him also, the Book of Tawhid by Sheikh Muhammad Ibn `Abdul-Wahhab, and the book of Fath-ul-Majid by his grandson Sheikh `Abdul-Rahman Ibn Hasan .

If the caller will discuss matters of Fiqh such as Salah (Prayer), Zakah (obligatory charity), and other jurisprudential issues, he should review the relevant texts in this respect and explain to laypeople the rulings he knows briefly and gently in good manner and precise words. This will make it easy for the audience to understand what he delivers to them.

As for translation, I recommend seekers of knowledge to refer to those noted for having sound creed and good knowledge who have command of the foreign language to

he wishes to translated. I will send you some Islamic books in the English and French languages, as well as a copy of my book Majmu` Al-Fatawa Wal-Maqalat (Comprehensive Compilation of Fatawa and Articles). I ask Allah (may He be Praised) to guide us all to the right way and grant us success so that we may accomplish what He loves and pleases Him. He is All-Hearer and Ever Near. May Allah's Peace, Mercy, and Blessings be upon you!

Practicing Sihr (sorcery) against the Husband

From `Abdul `Aziz Bin `Abdullah Ibn Baz **to the honorable brother, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

I received your letter wherein you ask about the ruling on what was done by your first wife and a sorcerer. You mention that she practiced Sihr (sorcery) to prevent you from having intercourse with your new wife. As a result, you consulted a Sheikh for this.

A: If your old wife admits doing this, or it is definitely proven that she did it, then she has committed a great evil. Indeed, it is disbelief and misguidance, because what she did is forbidden sihr, and the one who does this is a kafir (disbeliever). Allah (Glorified be He) also says: ﴾ They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. ﴿ **This Ayah indicates that Sihr is kufr and that whoever practices it is a kafir. Those who practice Sihr learn things that harm and do not benefit them. One of their aims is to separate man and wife and they will have no share with Allah on the Day of Resurrection i.e. they will have no hope of salvation. It is authentically reported that Allah's Messenger (peace be upon him) stated,** ﴾ Avoid the seven great destructive sins." The people enquired,

"O Messenger of Allah! What are they?" He said: "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give your back to the enemy and flee from the battlefield at the time of fighting, and to slander a chaste women, who never even think of anything touching chastity and are good believers. ﴿As for the sheikh who gave you the remedy, it appears that he is a sorcerer like the woman, because no one knows about such Sihr except those who do the same. He is also one of the fortune-tellers and soothsayers who are known for their claims to know many matters of the unseen. A Muslim must beware of them and should not believe their claims of knowing the unseen, because the Prophet (peace be upon him) stated,﴾ Whoever visits a diviner and asks him about anything, his prayers will not be accepted for forty nights. ﴿(Related by Muslim in his Sahih).and﴾ If anyone resorts to a diviner or a soothsayer and believes his statement, then he disbelieves in what was revealed to Muhammad (peace be upon him). ﴿You must repent and regret what you have done, and inform the head of the committee and the head of the court about this sheikh and your first wife, so that the court and the committee will take action to deter them. If something like this occur again, consult the scholars of Shari`ah to give you the remedy prescribed in Islam. If what you were afflicted by has passed, then praise be to Allah; otherwise let us know so that we can tell you of the remedy prescribed in Shari`ah. May Allah bless you and us with the understanding of Islam and steadfastness on faith! May Allah keep us safe from that which contradicts His religion, for He is the Most Generous, Most Kind.

As-salamu `alaykum warahmatullah wabarakatuh

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Working in alcohol factories

Q: A questioner from Gambia asks: What is the ruling on a Muslim who sells wine or drugs? Can we consider him a Muslim? What is the ruling on a Muslim who works in a factory that produces wine? Should he leave that work even if it is the only work he finds?

A: It is a great evil and prohibited for a Muslim to sell wine or other unlawful items or to work in factories that produce wine. Allah (Glorified and Exalted be He) states:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿Undoubtedly, selling wine, drugs, and tobacco is a form of cooperation in sin and transgression. Similarly, working in alcohol factories is a sort of helping one another in sin and transgression. Allah (Glorified and Exalted be He) states:﴾ O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. ﴿﴾ Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? ﴿

It is authentically narrated that﴾ the Prophet (peace be upon him) cursed Khamr (intoxicant), the one who drinks it, the one who serves it, the one who squeezes it (the grapes, etc), the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one who buys it, and the one who consumes its price. ﴿

Also, it is authentically narrated that the Prophet (peace be upon him) stated:﴾ Verily, Allah made a covenant to those who died while drinking Khamr (intoxicant) to make their drink Tinat al-Khabal. They said: Allah's Messenger, what is Tinat al-Khabal? He said: It is the discharge of the denizens of Hell or the sweat of the denizens of Hell. ﴿

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This person is a disobedient Fasiq (someone flagrantly violating Islamic law) due to his actions. His faith is not complete and on the Day of Resurrection he will be left to the Will of Allah. He may forgive and pardon him or He may punish him. This is the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning such a person if he dies before repenting. Allah (may He be Praised) states:﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿

This ruling applies to a person who does not hold that consuming wine is lawful. If he does believe it is lawful, he is considered a disbeliever and no Funeral Prayer is offered for him and his body should not be washed if he dies in that state. This is the opinion of the majority of scholars, because declaring consumption of wine as lawful is considered belying Allah (Glorified and Exalted be He) and His Messenger (peace be upon him).

The same ruling applies to the Muslim who holds that Zina (premarital sexual intercourse and/or adultery), sodomy, Riba (usury/interest), undutifulness to parents, severing ties of kinship, and killing humans unjustly, etc. as lawful.

One who commits any of these sins believing that they are prohibited and disobeying Allah by doing them is not considered a disbeliever; he is a Fasiq and is left to the Will of Allah (may He be Praised) in the Hereafter; if he does not repent before his death, as stated above. Allah is the Grantor of success.

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Eating slaughtered animals of disbelievers and using their utensils

Q: A Somali student studying in China asks:

I study in China and I face many difficulties in finding proper food, particularly meat products.

Before I came to China, I heard that a Muslim is not permitted to eat from the animals that atheists slaughter, or better said, killed. There is a cafeteria serving meat to Muslim students at the University but I am not certain if the animals are slaughtered in the Islamic manner. I am in doubt but my colleagues are not and eat from them. Is it permissible for Muslims to eat such food?

Moreover, there is no distinction between the utensils in which food is offered to Muslims and non-Muslims. What should a Muslim do in this case?

A: It is not permissible for Muslims to eat the slaughtered animals of the disbelievers, except that of the People of the Book i.e. the Jews and Christians. The ruling applies equally to the disbelievers such as the Magi, Pagans, communists or any other disbeliever. Also, a Muslim is not permitted to eat soup or anything mixed with their slaughtered animals because Allah (may He be Praised) did not make food of the disbelievers lawful to us except the food of the People of the Book. Allah (Glorified and Exalted be He) states:﴿ Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. ﴾Surah (Qur'anic chapter) Al-Ma'idah.Food of the People of the Book refers to their slaughtered animals, as stated by Ibn `Abbas and others. There is no blame on a Muslim to eat their fruits or the like, since they are not included in the unlawful foods. Muslims' food is lawful to both Muslims

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and non-Muslims so long as those who cook the food are true Muslims, worshipping none but Allah, and associating with Him no prophet, pious man, deceased person ,or anything else like those worshipped by the disbelievers.

Muslims must have utensils other than those with which the food and wine of the disbelievers are served. If there are no other utensils, the Muslim cook must wash utensils the disbelievers use, then put the food of Muslims in them. It is authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Tha`labah Al-Khushani(may Allah be pleased with him) that﴿ He asked the Prophet (peace be upon him) about eating in the vessels of the polytheists and he (peace be upon him) said to him: Do not eat in them unless there is no alternative. In this case, you should wash them before eating. ﴾May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Ruling on a Ma'dhun forbidding a Shi'ah girl from Concluding Marriage

From `Abdul-`Aziz ibn `Abdullah ibn Baz to Miss F. H. A. May Allah guide her to what pleases Him, facilitate and set aright her affairs! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter, which states that you are a 23-year-old Shiite girl following Dawud Buhrawan who acts as the representative of the sect and lives in Kenya. The letter states that he prevents the Ma'dhun (marriage registrant) of Mombasa city from concluding your marriage contract, and you want to know the Shar`i ruling on it.

A: Certainly, all Muslim officials must abide by the rulings of Islam in all matters and avoid violations. Islamic Shari`ah states that Awliya' (pl. of Waliy i.e. a legally accountable person acting for a woman seeking marriage) should marry the girls in their charge when an eligible suitor proposes to them. Allah (may He be Praised) states:﴾ And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). ﴿

It is narrated that the Prophet (peace be upon him) stated:﴾ If someone with a satisfactory standard of faith and good conduct comes to you seeking marriage, then give him (your daughter or sister) in marriage. If you refuse, that will lead to spread of temptation and great corruption on earth. ﴿**Recorded by Imam Al-Tirmidhy and others.**

Thus, if the closest one of your Awliya' gave you in marriage to a suitable man, the clerk representing the sect of Al-Bahrah **is not entitled to oppose it and the marriage is valid if it fulfills**

its conditions. Marriage should be concluded by the Shar`i court in Mombasa **so that clerk of the sect of** Al-Bahrah **finds no way to oppose the marriage. If the marriage is done in such a manner, the children born will be legitimate whom** Al-Bahrah **or anybody else has no right to deny. If your relatives refused to give you in marriage to a suitable husband in order to please the clerk of** Al-Bahrah, **they will be no longer legally accountable to act for your marriage; the Islamic judge will act to conclude your marriage to the eligible suitor instead. The Prophet (peace be upon him) stated:**﴾ [If there is a dispute,] the ruler (the authority) is the guardian of one who has none. ﴿

The judge is the deputy of the ruler and may assume his role in this matter. The Waliy who prevents marriage of the woman in his charge has no effect.

I advise you and your like to stop following the doctrine of Al-Bahrah **or any other sects of** Shiites, **because they contradict the Islamic way called by the Prophet Muhammad (peace be upon him) in many aspects. Therefore, you must renounce them and follow the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) who act upon the Qur'an, Sunnah and the methodology of the Salaf (righteous predecessors), including Companions of the Messenger (peace be upon him) and those who followed them in the best way. I implore Allah to guide this sect and all other deviant sects to the way of truth. I ask Allah to guide us and all Muslims to what brings about happiness and salvation in this worldly life and the Hereafter. Allah is the only One Able to do that. As-salamu `alaykum warahmatullah wabarakatuh**

Clarification of the sect of al-Shi'ah

From `Abdul `Aziz Bin `Abdullah Ibn Baz to our dear honorable brother, may Allah grant him success for every goodness, Amen.

Mercy, and blessings of Allah be upon you. Assalamo alaikom wa rahmatullah wa barakato

I have received your noble letter and understood what was included. I would like to inform you that the Shiites contain many sects and every sect has forms of Bid`ahs (rejected innovations in religion). The most dangerous of these sects is that of the Rafidah Khomeiniah Ithna`Ashriyyah. This is due to the great number of those calling to it and what it implies of major Shirk (associating others in worship with Allah), such as seeking help from the household of the Prophet and thinking that they know the unseen, especially the Imams of the Ithna`Ashriyyah sect as claimed by them, and because they disbelieve in and insult most of the Companions, such as Abu Bakr and `Umar (may Allah be pleased with both of them). We implore Allah to grant us safety from their falsehood.

Yet, this does not prevent us from calling them to Allah, guiding them to the right path, and warning them against the falsehood they committed in the light of the Shar`i proofs quoted from the Qur'an and the Sunnah.

I ask Allah for you and your brothers of Ahl Al-Sunnah (those adhering to the Sunnah) to grant you more success to what pleases Him and to help you do everything that is good. I advise you to keep patient, truthful, sincere, steadfast, to be wise and take care to use the good way in the field of calling to Allah, to recite the Noble Qur'an repeatedly, reflect upon, study its meanings, and to refer to the books of Ahl Al-Sunnah (those adhering to the Sunnah) concerning what is difficult, such as the book of the Tafsirs of Ibn Jarir, Ibn Kathir, and Al-Baghawy Also, I advise you to learn by heart part of the Sunnah, such as "Bulugh Al-Maram" by Al-Hafizh Ibn Hajar and "`Umdat Al-Ahkam" in Hadith by Al-Hafizh `Abdul-Ghany Ibn `Abdul-Wahid Al-Maqdisy Definitely, one should ask about equivocal matters regarding one's religion, because Allah (Exalted be He) says:(So ask the people of the Reminder, if you do not know.)Attached are some books. I ask Allah to benefit you from their contents and to benefit your Muslim brothers through you. Also, I ask Him (may He be Praised) to grant us and you steadfastness regarding what is right and to make us all among the defenders of His Religion, protectors of His Shari`ah, and to make us among those calling to Him with insight. Indeed, He (may He be Praised) is the One Who is Capable of doing so. May Allah's peace and blessings be with you.

What is the ruling on being shy to criticize those who are indulging in backbiting and slandering to stop doing so

Q: I am a girl who hates backbiting and slandering. Sometimes I sit among a group talking about the conditions of people and backbiting and slandering them. I myself hate and detest such behavior. However, I am too shy to forbid them from doing so and there is no other place where I can leave them. Allah knows that I hope that they engage in a talk other than that. Is there a sin on me because I sit with them?

What I should do. May Allah guide you to what is of benefit for Islam and Muslims.

A: You commit a sin, if you sit with them except if you condemn what is wrong. If they accept this from you, then praise be to Allah; otherwise, you should leave them and avoid sitting with them because Allah (may He be Praised and Glorified) says: ﴾ And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers). ﴿ **Also, Allah (Glorified and Exalted be He) says:** ﴾ And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. ﴿ **The Prophet (peace be upon him) said:** ﴾ "Whoever, among you, sees something abominable should rectify it with his hand; and if he has no strength enough to do it, then he should do it with his tongue; and if he has no strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ﴿ **It is verified by Imam Muslim in his SahihMany Ayahs and Hadiths stress this meaning. May Allah grant us success.**

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Forcing students of military academies to shave their beards

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). Dear brother, I have received your letter dated 9/10/1988. May Allah increase you in guidance. Your letter states that you have joined the Arab Academy for Science and Technology and Maritime Transport in Arab Republic of Egypt. It further states that the administration of the academy forces students to shave their beards.

I knew that you wished to be advised and guided on this issue, etc. Thus I want to thank you for your concern in asking about what is important for your faith. I ask Allah to grant me and you the proper understanding of His Deen and help us adhere to it. I would like to inform you that it is authentically reported from the Messenger of Allah (may peace be upon him) that he stated, Trim closely the mustache, and let the beard grow to be contradictory to the unbelievers. (Agreed upon by Imams Al-Bukhari and Muslim) from the Hadith of Ibn `Umar (may Allah be pleased with them both).It is reported in Sahih Muslim on the authority of Abu Hurayrah(may Allah be pleased with him) that the Prophet (peace be upon him) stated, Trim closely the mustache, and grow beard, and thus act against the fire-worshippers. Thus, I advise you to leave this academy and move to another one, if you are forced to shave your beard. Allah will make a way for you because Allah (Exalted be He) states, And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.

You should remain pious and repent for having shaved your beard in the past and not repeat this again. Whosoever repents, Allah will accept his repentance; Allah (may He be Praised) states, And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). Also we advise you to join one of the Saudi universities like the Islamic University in Al-Madinah Al-Munawwarah or the University of King `Abdul-`Aziz in Jeddah or Um Al-Qura University in Makkah or any other university in the KSA.

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I am ready to help you in this issue if you write to me in this regard and attach a copy of your qualifications and a recommendation from his excellence the Chairman of Ansar Al-Sunnah Al-Muhammadiyyah Group in Cairo Sheikh Muhammad `Ali `Abdul-Rahim.

May Allah grant me, you, and all Muslims success, guide us to what pleases Him, and give us good end with good intention and deeds! He (may He be Praised) is the Best to be asked.

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Ruling on Trimming the Beard

Q: What is the ruling on trimming the beard to be at the same length?

A: It is obligatory to let the beard grow without cutting it, for it is authentically reported that the Prophet (peace be upon him) stated: (Trim closely the moustache and let the beard grow to be contradictory to the Mushriks (those who associate others with Allah in His Divinity or worship).) **Reported by Imams Al-Bukhari and Muslim on the authority of Ibn `Umar, (may Allah be pleased with both of them).It is related by Al-Bukhari on the authority of Ibn `Umar(may Allah be pleased with them) that the Prophet (peace be upon him) stated:** (Trim closely the moustache and let the beard grow to be contradictory to the Mushriks.) **It is also related by Muslim on the authority of Abu Hurayrah(may Allah be pleased with him) that the Prophet (peace be upon him) stated:** (Trim closely the moustache, and grow the beard, and thus act against the Magians.)

All these Hadiths prove that men should let the beard grow and trim the moustache. This is what the Prophet (peace be upon him) ordered us to do.

In doing so, one adopts the practice of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them), contradicts the Mushriks, and avoids any resemblence to them and to women. As for what was reported byAl-Tirmidhi(may Allah be merciful with him) that the Prophet (peace be upon him) (used to shave parts of the width and the length of his beard,) **this is a false report that was not authentically reported from the Prophet (peace be upon him). Some people rely on it, though it is not an authentic report, for its Sanad (chain of narrators) includes** `Umar ibn Harun Al-Balkhi **who is accused of lying.**

The Mu'min (believer) should not consider such false Hadith or take Rukhsah (concession) from the sayings of some people of knowledge, for the Sunnah (whatever is reported from the Prophet) should prevail over all. Allah (Glorified and Exalted be He) states: (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh) **And:** (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).")

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He (Glorified be He) states: (O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.) **May Allah grant us success!**

Examining the Reliability of the Following Hadith: ﴿ Whoever has seen me in a dream has in fact seen me ﴾

Q: What is the degree of the authenticity of the Hadith reported from the Messenger of Allah (peace be upon him) meaning: ﴿ Whoever has seen me in a dream has in fact seen me, for Satan does not assume my figure ﴾ **and the other Hadith meaning:** ﴿ Whoever has seen me (in a dream), Hellfire will be prohibited for them ﴾ **Please inform me about both Hadiths.**

A: As for the first Hadith in which the Prophet (peace be upon him) stated:﴿ Whoever has seen me in a dream has in fact seen me, ﴾this is a Sahih (authentic) Hadith that has several wordings among which is his statement (peace be upon him):﴿ Whoever has seen me in a dream has in fact seen me, for Satan does not appear in my figure ﴾The Prophet (may Allah's Peace and Blessings be upon him) also says:﴿ Whoever has seen me in a dream has seen the truth, for Satan does not appear in my figure ﴾There are also other wordings that are all reported from him (peace be upon him), indicating that Satan - Allah's enemy - has been prevented from appearing in the figure of the Prophet (peace be upon him), thus whoever has seen the Prophet in dream has in fact seen him (peace be upon him) if they see him in the figure known to the people of knowledge; of medium height, handsome face, rosy-white skin and a thick black beard which included several white tufts at the end of his life (peace be upon him). Therefore, whoever has seen him in his real figure, has truly seen him, for the Satan does not appear in his figure (peace be upon him).

As for the second Hadith:﴿ Whoever has seen me (in a dream), Hellfire will prohibited for them, ﴾there is no basis for this Hadith and it is not Sahih.

End of the fourth volume - praise be to Allah -

of miscellaneous Fatawa and articles

By His Honor Sheikh `Abdul-`Aziz ibn `Abdullah ibn `Abdul-Rahman ibn Baz .

Following - Insha'a Allah (if Allah wills) - is volume five regarding Tawhid and other relevant matters